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BIOGRAPHY.

Memoirs of Mrs. Jebb.

[Concluded from p. 604.]

Her zeal in the cause of civil and religious liberty was unabated by her husband's death, and as, by degrees, she recovered her wonted serenity, her attention was once more directed to the progress of public affairs. On every new appearance of hope, she was still apt to anticipate a result favourable to the general welfare: the remembrance of what had passed at Cambridge could not now appal her: she had no conception of those sordid motives by which too many are actuated; and she doubted the very existence of a principle, of which she found no traces in herself. Hence arose at times an overweening confidence in the virtue of individuals or the wisdom of collective bodies, the only material error of which she could be reasonably accused.

Her confidence, however, in the rival statesmen of her own country, had been too rudely shaken, for her good opinion to be easily regained: and the discussions on the Regency, in 1789, were calculated rather to increase than to diminish her distrust. She saw indeed in the conduct of both parties, much more to censure than to approve, and she

considered them as still engaged in a mere contest for place. She deprecated the doctrine of *hereditary right*, as advanced by Mr. Fox; though she considered it expedient to invest the Heir Apparent with the royal powers. She had no objection to the restrictions proposed by Mr. Pitt, which she thought strictly constitutional: but she was very far indeed from approving the whole of his proceedings. In a letter to Major Cartwright, therefore, about the close of February, she thus forcibly avows her dissatisfaction:

"With respect to the king, each party speak as they wish, and both I think mean to deceive. That he has recovered more rapidly than could have been expected is certain, but it is contrary to reason and to experience to suppose that the mind, any more than the body, can suddenly return to a state of health and vigour. Even those that are of no party will naturally be as unwilling to place implicit confidence in persons, who either were themselves deceived, or intentionally deceived others. And therefore when the king is perfectly recovered, every thing should be done to take away any doubt which may be entertained by the people: I speak as a friend to what is right, without having any other reason whatever.

"It is God's world, as the Doctor used to say, and I trust he will order every thing for the best: but I think the prospect bad enough. As you used to say, so say I now, 'CAESAR has

friends, and POMPEY has friends, but who are friends to Rome? * unless, I will add, when it serves their own interest. When a minister can get in, and keep in, by doing what is right; by pleasing the king, and serving himself at the same time that he is supporting the people's cause, it is very well; but their cause is always the last thing thought of. I have been very poorly, and almost worn out by reading long speeches, without finding a single argument to make me alter my sentiments; but a great deal of foreign matter, illiberal language, and a want of honesty in the majority on both sides of the house. With respect to the state coachman, I could have gone with him the first stage with great spirit, the next with some pleasure, and perhaps one or two more with tolerable composure; but I must have stopt short of the place at which he is now arrived, even if I had been left destitute and alone. But there would have been no danger of being left to pine in solitude, as there are still some, and I trust many independent houses on the road, inhabited by spirits, who, not being blinded by party, passion, or private interest, are ready to take in an honest weary traveller, who is unwilling to be driven farther, merely for the sake of making perpetual dictator, a coachman, who has never listened to the travellers, but when it has been evidently for his own advantage."

Mrs. Jebb's conviction of the selfish policy of the premier was confirmed by his desertion of his early friends the Dissenters; and his decided hostility to every motion for the repeal of the *Test Act*, or of those intolerant laws against Unitarians in particular, which still disgrace the penal code. On the abolition of the slave-trade, which had now become an object of general attention, he had, indeed, assumed a loftier and more manly tone: but his eloquence was fruitlessly exerted in opposition to the prejudices of some in higher stations, and the influence

of a few individuals interested in the nefarious concern. But amidst such repeated disappointments, Mrs. Jebb rejoiced to see the right of juries to judge of the law as well as the fact in cases of libel, at length triumphantly established by the British parliament; and the Roman Catholics of Ireland admitted to the full enjoyment of the elective franchise in that country, on the express recommendation of the crown.

Mrs. Jebb had already hailed the auspicious dawn of the French Revolution, and sympathised in the emancipation of a great people from despotic power. She had augured every thing good from that event, and she feared no impending ill; as appears in the following extracts from her correspondence with Mr. Brand Hollis, already inserted in the *Memoirs* of his life. In a letter dated July 24, 1790, she observes:

"Till yesterday I had not seen an account how the great and important day concluded in France. If the king of France did not feel himself on that day superior to all the kings and emperors that ever tyrannised over mankind, he does not deserve the honour that will attend on his name to the end of time. Yet Tories think if he had *any spirit*, he would not have lowered himself, and submitted to have been directed by the *National Assembly*; that if a king is not absolute, he is no king; if he is governed by his ministers, they reign, not he; they think he could not take the oath willingly, but that all was owing to folly and cowardice. In the mean time I shall wish prosperity and happiness to the French and their king; and be thankful that I was born in an age, in which civil and religious liberty is beginning to triumph over bigotry and arbitrary power; thankful that I was not born in that inhuman age, in which new kingdoms were no sooner explored than ruined, and the people destroyed or enslaved; thankful that I am living to see a disposition to reform the an-

* Give us our Rights, &c. See above p. 601.

guinary laws, and to let the oppressed go free."

And again on the 31st of August, she remarks,

"I am not very fond of defining the rights of the people, because every definition is apt to limit. We were expected to confine ourselves, in a late affair, to the example set us at the Revolution, which certainly was not a similar case; and if it had been so, our ancestors had no right to fetter their posterity. Surely we had as much right to chuse and restrain a regent, as they had to chuse and restrain a king. In vain do we boast of the Revolution, if the authors of it forged chains to shackle their posterity for ever; this idea would only make us bondmen to the dead; whereas we have enough to do to struggle against the fetters we are daily threatened with by the living.—There seem to be some men in the National Assembly who are too aristocratic; yet I trust the majority will be able to complete the glorious work in the manner we could wish. You see the fire is spreading every where. I tell you the world is a good world, as the Doctor used to say, and the people who find fault with it, should mend themselves."

Mrs. Jebb, having deprecated the attempt of the allied sovereigns to restore the degrading yoke of the Bourbons, with every friend to freedom and humanity, rejoiced in their defeat. She lamented still more the rash determination of her own country to take a part in their iniquitous design; and saw no glory or advantage in the most successful warfare, which could in any respect compensate for the misery and desolation to which it must inevitably lead. And, therefore, during the alarm which, in 1792, was so artfully excited to cover the apostacy of Mr. Pitt from the cause of reform, and to involve England in the intrigues of the continent, she endeavoured to dispel the public infatuation, and to

induce a more calm and dispassionate consideration of the real dangers to be apprehended from the delusions of the day. In two spirited and judicious *Letters*, addressed, under popular titles, to *John Bull* from one of his brethren, she exposed the absurd reasoning of the *alarmists*, with equal vivacity and shrewdness: and, vindicating the great cause of public freedom, she deprecated the idea of interfering in the concerns of the French Republic, and pointed out the calamities which must result from a war so unnecessary and unjust.

"I suppose," she observes, "you know they talk of a war; and, what is more surprising, of a war without fresh taxes; but you and I are too old to be so caught: we should as soon expect a war without men. Now, my dear brother, although you know I love peace, quiet, and good order, and would do much to prevent bloodshed, yet I honestly confess, that whenever there is a contest, I always wish the oppressed may triumph, and rejoice to see liberty lay despotism at her feet.—However, I assure you I grieve much for Louis: you know kings seldom hear the truth, have bad advisers, and may be deceived as easily as you or I can be. He was at first of some service to the cause: so I would preserve his life, though I would take care to put it out of his power to destroy others.—The swinish multitude are not destitute of humanity: do not make them mad, and they can feel, as sensibly, at least, as Mr. Burke himself does, who seems so much concerned for the *few in high stations*, that he has not a sigh to spare for the *multitude*. I mourn sincerely for all the blood that has been shed on either side; but I must be just: I must lay the most blame where most is due. If there were no violent party to oppose *necessary changes or reforms*, we should never have cause to lament such dreadful effusions of human blood. You scarcely ever heard of a nation rising against their chief magistrate, till resistance was become almost a virtue. Ah, John, common sense and common honesty would make

excellent statesmen, and soon put a stop to all revolutions*.—From the very beginning of the disturbances in France to the present time, the king's friends have been working his ruin. Burke was one of the first of them; alas! he raised that spirit and called for that crusade, which, by encouraging false hopes and improper actions on one side, caused those jealousies and discontents on the other, which at length hurled him from a throne to a prison. Oh! how much blood might have been saved, and how many crimes prevented, had not foreign powers provoked the friends of freedom, and made wicked men believe they should escape in the general confusion, even if they committed that most horrible of all crimes, the crime of assassination.—Just recovered from the war with America, let us at least pause; and before we enter into another, as unnecessary, unjust and imprudent, let us reflect that as a relapse is generally more dangerous than the first fever, so a return of war may, in the event, bring on that destruction, which the last had so nearly effected.—There has been much talk here of a plot, John: but the only plot which has been discovered, was the plot against the liberty of the press, and against the good sense of the people—the plot to frighten them into associations, which might strengthen the hands of the minister for a war against France, and increase his majority in the House of Commons against reform.—Yet the death of Louis undoubtedly will be urged to us as a reason for our approving of the intended war; and in order to raise in us a spirit of revenge, it will be represented in the strongest colours as cruel and unjust. But surely, brother, the shedding rivers of blood, in revenge for the blood of one man, will be no proof of our superior justice, nor will the making of thousands of weeping widows and helpless orphans, give us reason to boast of our superior humanity.†

But her efforts, like every other exertion of a sound and generous policy, were unavailing; they were repugnant to the madness and folly of the times.

Whilst the conduct of Mr. Pitt was thus forcibly convincing Mrs. Jebb of his indifference to the welfare, and his hostility to the rights of the people, Mr. Fox was gradually regaining the place which he had once possessed in her esteem. She had not forgotten that in all his later intercourse with Dr. Jebb, after the close of their political connection, he had treated him with the same respect and attention, as when most decidedly his friend. She had marked his steady support of the great cause of Parliamentary reform; his manly vindication of the claims of conscience; his abhorrence of the slave-trade; and his strenuous endeavours, above all things, to avert the calamities of war. He had fully justified the confidence, which at a fatal crisis, she had so pointedly expressed, and proved himself indeed deserving of his former fame; in standing forward the intrepid advocate of wiser counsels, unawed by the delusion of the multitude, and the too general defection of his friends. Hence, on every subsequent occasion, when his character was attacked in her presence, she warmly undertook his defence, resting his claims to public confidence, on those decided facts, which so clearly evinced his sincerity and zeal.

But the influence of Mr. Pitt and his associates was unfortunately predominant, and the miseries of warfare extended to almost every quarter of the globe. For eight years he obstinately persevered in his pernicious schemes, regardless of the dictates of reason and experience, till France was converted into a military nation, and her other opponents suc-

* December 13, 1792.

† January 26, 1793.

cessively overthrown. Every attempt for the redress of grievances was, in the mean while, resisted; a system of coercion prevailed; and the friends of *peace and reform* were idly stigmatized as hostile to their country's welfare. At length a partial change in the administration, in 1801, put a stop to the calamities of war; though hostilities were, alas! too soon resumed, on the pretence of checking the career of a usurper, whom such fatal policy had seated on the throne of France. Mr. Pitt was afterwards recalled to power: not indeed to the paramount authority which he had formerly exercised in Parliament; but, persevering in the same counsels, to encounter the same humiliating defeats.

On the death of this minister, in January, 1806, Mrs. Jebb had the satisfaction of seeing Mr. Fox invited to the counsels of his sovereign, although she was too well aware of the difficulties by which he was surrounded, to expect the immediate accomplishment of almost any of their common views. She looked forward, however, to much partial advantage from the event; conceiving that whatever tended to restore the blessings of peace, must be of the most essential importance. On the first appearance, indeed, of any change of ministry, she had clearly expressed her conviction of the very delicate circumstances in which Mr. Fox and his adherents must now succeed to power. In a letter to Dr. Disney, Jan. 23d, 1806, she said:

"A friend called before I was up, to inform me that Mr. Pitt died at four this morning: I own I am one of those who wished him to live. I did not fear his doing more evil, and I flattered myself that he might be the cause of good being done by others. An opposition to

the minister, and a pretender to the throne, often causes that kind of fear in a king and ministry, which makes them see the necessity of exerting themselves to gain popularity, in order to render their situation permanent. If the opposition therefore should come in, they must at least give us some proof that their opinion is not changed with their situation; that if they delay, it is merely to wait for the most favourable opportunity: they must give us some kind of bond, as it were, for our security. But, alas! they will come into power, if they do come in now, in perilous times, and will find it difficult to please any party. As a friend to the opposition, at least to some of them, I could have wished Mr. Pitt to have made the peace, bad as it must be, and to have had all the odium of it; and also to have raised the new taxes, which must be very heavy indeed. —I keep praying for a peace, a good one if possible, but any peace rather than continue in the direct road to ruin."

And on the 20th of February, when the arrangements for a new ministry were completed, she again observed to the same correspondent,

"I believe that we think pretty nearly alike of the present crisis, and that our fears and hopes are of a similar magnitude: but my constant prayer continues to be for a speedy peace, with as little loss of honour as possible. As for what would be called a good peace, it is more than we have any right to expect, and I fear the present ministry, *dare* not agree to such terms, as Buonaparte will think, *in his situation*, that he has a right to insist upon. My hopes, therefore, of a speedy peace are not very great, though I rather expect to hear of a negotiation for that purpose. —I have only seen Mr. Wyvill once: he was then satisfied with Mr. Fox; but I see not what can be done at present, except making peace, and raising taxes to prepare for war if necessary. —Mr. Pitt did not live long enough to convince the city or the people sufficiently, that he was drawing the nation to a precipice; and left it just in time to avoid the odium of the strong measures, which must be resorted to, in the effort made for its preservation. I am one of those who wish that he had lived till other people had known and

thought of him as I did myself. I tremble for those in power:—I wish well to many of them. I often think of Noah's ark, clean and unclean, but it might now be as necessary as then; and yet, if the vessel will only keep us above water till the dove returns with the olive branch, I shall be very thankful."

Mrs. Jebb's alarm for the public safety was once more excited by the rapidly declining health of Mr. Fox, in whom her confidence was chiefly placed. She observes in a subsequent letter, July 18th,

"Mr. Fox, as I am informed, is much better: I wish he may live to make a peace, which is the wish of his heart; and I am told he lately said, 'If I can only live to see a general peace I shall think that I have lived long enough.' But if he should die, I should fear that even the abolition of the slave-trade would not pass."

Again, September 1st,

"I tremble lest the news from France should be unfavourable, for what but peace can save us; and yet, unless we make some concession with respect to the liberty of the seas, I think we have no reason to expect it."

And on the 4th of October, when Mr. Fox was dead, and the return of the Earl of Lauderdale resolved on, she thus resumes the subject:

"With the horrors of war before me, I see nothing very agreeable to ruminate upon; but I will not yet entirely give up the hopes of peace, and should not be surprised to hear very soon that the affair is settled. But if it is not, and Austria should join in a new coalition, the carnage will be dreadful, and, in all probability, no party, all things considered, a gainer."

Mrs. Jebb lamented the increasing divisions amongst the friends of liberty, on matters of little importance, when compared with the great constitutional questions in which they had so long agreed. And she regretted still more the fatal delusion, which led so many

of them to exult in the downfall of those ministers, who, however reprehensible in some parts of their conduct, had effected the abolition of the slave-trade; and were attempting to restore, though but in part, the rights of conscience to all dissidents from the established church. Addressing herself again to Dr. Disney, April 2d, 1807, she said,

"The king has made a precious change. The present ministry have been watching behind the scenes, and the king's conscience greatly assisted them, and pointed out the proper moment. Yet I do not think he would have ventured to exert his prerogative so soon, if certain friends of liberty all over the country, had not opposed their old friends, and made an outcry against them for not attempting impossibilities. And even now, when they have so very honourably resigned their post, they still continue to abuse them, to the great delight of all the new ministry and their friends. The *Times* of to-day begins to be afraid of peace: still I cry nothing but peace can save us, and even that may come too late."

Again, on the 10th of June, she observed,

"As for the new ministry, it is so much for the king's interest to keep them, and their own interest to keep in, that I fear it will not be very easy to rout them. And then you know, we are taught by all the violent friends of liberty, that the last ministry did nothing but deceive the people, and that both parties are equally bad. Some people seem to wish for a new party:—but where are we to get them? Who can point out to us where those wonder-working men are to be found, who can do the work of thirty years in a single session? Rome was not built in a day; nor can our state be repaired perhaps in less time than that was in building. But I never despair: peace and patience, wisdom and honesty, and a reform will follow of course; and then—but they who live the longest will see the most."

And on the 24th of August she remarked,

"It hurts me to see the friends of liberty abusing one another to the great diversion of the worst party, and without the least hope of finding, in the whole kingdom, an administration that would be suffered to do us half the good we wish, even if they were ever so well disposed."

The atrocious attack on Copenhagen, the first fruits of these new ministerial arrangements, as a Christian she decidedly condemned, conceiving it equally repugnant to every principle of sound policy and justice. In the letter last quoted, she said,

"You do not imagine that I can be blind or indifferent to what is passing abroad or at home. Denmark has very long taken up my attention. I feared we should not let those friends to peace remain quiet, although Buonaparte has not once desired them to give up their neutrality, and they were entirely unprepared to defend themselves. Every exertion, I believe, will be made by prince and people to repel this invasion; and I would advise the authors to prepare their backs for a scourge so highly deserved."

Again, on the 12th of October, she observed,

"The prospect both at home and abroad appears more gloomy every day. I was much struck this morning with some verses in the beginning of the seventh Psalm. I think they will put you in mind of the kings of England and Denmark, and that we shall agree in giving to each his due. Great pains are taken to commend our exploits at Copenhagen, and to shew not only their wisdom and necessity, but even their humanity and justice: the former of these, because we might have been more cruel, though I scarcely see how; and the latter, because they refused our demand, although they knew what would be the consequence."

So decided, indeed, was Mrs. Jebb's aversion to war, that even the most plausible pretences, adduced in support of the war in the peninsula, were insufficient to convince her of the propriety of any

interference. She observed, August 17th, 1808, in writing again to Dr. Disney,

"As to Spain, I think the prospect of any good is far from being clear, and it is very shocking to think of the blood which they will have to wade through. In short, the whole business is such a jumble of contradictions, and is supported by men of such very different principles, and for such very different reasons, that I am sick of the subject."—

September 28th, she resumed,

"As for peace, I fear I shall not live to see it; nor do I see any good we are doing by sending troops to Spain at a great expence, where they seem unwilling to receive them; and doing every thing we can in Portugal to disgust and make them jealous of us.—Our expeditions, I fear, are time and labour thrown away, doing much mischief to others, without any chance of benefiting ourselves. We may gain a bloody victory in Spain one day, and the next may lose our whole army*.—I wish we could be led to make a peace, but I fear nothing but driving will do. Whatever else is done, the door must be left open wide enough for peace to enter†."

In these sentiments Mrs. Jebb persevered to the last; July 20th, 1811, she declared,

"As for Portugal, I wish we had done with it. We are draining our best blood, parting with our treasure, and starving our own people, only to lengthen a war, which I fear will prove our ruin; because we will be tyrants of the ocean. In a time of peace there is no necessity for it, and in time of war, we are always successful; and may long continue to be so, if we do not ruin ourselves."

And she concluded this very interesting correspondence, November 2d, 1811, in these words:

"At length people begin to open their eyes, and to see the desperate situation into which this detestable war has brought us: but how to get us out of it grows every day more difficult; and

* 11th August, 1809.

† 13th March, 1810.

I fear England, this most thinking nation, is very deficient in the ways and means necessary for such an arduous undertaking. Certain ministers know how to extract money out of our pockets, and turn it to paper, or send it abroad to do mischief: but further I fear they know not, and we know not where to find men who can teach them."

But notwithstanding some occasional dissatisfaction, she still continued to think favourably of the *Whigs*, making far greater allowances for the difficulties with which they were surrounded, than some of her friends were disposed to admit. She discriminated very accurately, between those who were invariably true to principle, and those who at times appeared to be actuated chiefly by the lust of power. "Our friend Romilly," she would say, "continues honest, and so does my favourite Whitbread.—Romilly always pleases me, and that is some comfort: it hurts me to differ from my friends, or any one of whom I wish to think well.—Whitbread is always in the right: Mr. Fox himself, or Dr. Jebb, could not have been more desirous of peace."* In Sir Samuel Romilly, indeed, she recognized an old acquaintance, who, true to his early principles, was now attempting a revision of the *penal code*; a subject in the discussion of which he had first engaged during his intercourse with Dr. Jebb. And in Mr. Whitbread she beheld, not only the intrepid advocate of a pacific and constitutional policy, but the steady assertor of religious liberty, on the great principle maintained by Mr. Wyvill,† that every de-

scription of intolerance is disgraceful to the Christian name, and that all men are equally entitled to the full enjoyment of the rights of conscience, unrestrained by any sort of penalty or disqualification whatsoever.

But whilst so large a share of Mrs. Jebb's attention was directed to public affairs, no person could more readily descend, on proper occasions, to the intercourse of common life. She was fond of children, and took pleasure in endeavouring to amuse young persons, especially those of a mild and tractable disposition. When devoting herself to a school girl of a quick and lively turn, who was for some days her visitor, Mrs. Jebb was much struck with the animation and intelligence with which, entering into the spirit of the writer, she recited some interesting passages of a popular play; and was thence led to disapprove the practice of encouraging such recitations before a large audience, lest the mind, which in youth so easily acquires a bias, should be induced to persevere in an inclination for the stage.

On the death of Mr. Brand Hollis, in 1804, Mrs. Jebb had the happiness of seeing Dr. Disney succeed to his estates, although, from her ill-health, she could not, like his other friends, enjoy the beauties or the hospitality of this truly classic mansion at the Hyde. Few persons, indeed, shared so largely as he did in her confidence and esteem; for the justice which he had done, as a biographer, to the merits of her husband, was enhanced by his undeviating attention to herself. Warmly interested in whatever might involve the welfare of himself and his family, she

* Letters to the Rev. Dr. Disney.

† See his *Papers on Toleration*, 4th ed. 1812.

entered with ardour into all his views and feelings on this unexpected change of fortune; although it was attended with an irreparable loss in her social enjoyments, which she could ill afford. In one of the first letters which she addressed to him after his removal into Essex, she said,

"Every thing reminds me that my friends have left Sloane-street: I have not seen Mr. Jervis,—he ought to condole with me, for he feels as I do.* I advise you entirely to drive care away; you must not fatigue yourself with any thing. I am glad that Mr. Jervis has found his way at last; and I desire that he will call upon me, as soon as he returns, that we may talk of you.† I rejoice to find that you like your neighbourhood so well: I sincerely wish you to surmise all that you desire to see in my breast, all that is friendly and affectionate to you and your family, and be fully satisfied that all is there engraved.‡ I have been made very happy by the good accounts I have received of you and yours: you have done a great deal for one year, and done all well.§—I like the account you give me of yourself and your daughter's occupations in the garden. By the bye, I shall hope to hear from my young friend, and also to see her in the spring.||—I long to see all your alterations and improvements, as I dare say they all are; but, alas! that would be too great a treat for me.**—My nerves would not now bear a balloon, though I once thought I could have ventured, if it would have answered any good purpose.††—As for your doing the work of ten years in one, your friend must at least have seen that the Devil had nothing to do with it; as his work is to destroy and lay waste, not to build, improve, and beautify.‡‡—I have been more than usually silent of late, but I do assure you, my thoughts have been more than ever with you. I have attended you in your improvements, have been with Miss Disney in her green-house, and even with your cook in her new cottage: and if I

ever leave town I shall certainly either be a candidate for a share of it, or desire to be admitted as a tenant of the other."*

In the autumn of 1808, Mrs. Jebb experienced another diminution in her small society by the removal of Mr. Jervis from the Unitarian chapel in Prince's-street, Westminster, to the Mill-hill congregation at Leeds. Amidst all her afflictions her greatest consolation had been derived from the intercourse of her friends: she had already survived many of her earliest connections, and could ill bear the loss of one in every respect so estimable and so highly esteemed. She accompanied him in thought, however, amongst his new engagements, and rejoiced exceedingly in the respect and attention which was so generally paid to him on his arrival by the most liberal and intelligent inhabitants of the place.

In the same year, the *present writer* being engaged in compiling the *Memoirs of Dr. Paley*, anxiously sought the assistance of Mrs. Jebb, and shall not readily forget the alacrity with which she entered into the spirit of his enquiry, and endeavoured to recal her scattered thoughts upon the subject, though in a very feeble state of health. He was at once proud and happy in being able to record her testimony to the merit of so eminent a man, from whom no difference of character or sentiment could alienate her well founded esteem. Amongst the extracts then made from her correspondence, for the most part foreign to the present work, there is one passage so striking and so characteristic, that no apology can be necessary for its insertion

* 6th Feb. 1805.

† 26th Feb.

‡ 17th Aug.

§ 8th Oct.

|| 20th Feb. 1806.

** 18th July.

†† 10th Sept.

‡‡ 10th June, 1807.

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here; particularly as it contains the substance of what she had written for Dr. Paley's perusal, before his *Moral and Political Philosophy* was first submitted to the world. She observed,

"I remember that I could not quite agree with him in some cases, where he allows a deviation from truth, particularly with respect to children: for I am convinced that there is nothing which ought to be more strictly guarded against than the attempt to deceive children. Deceive them in the arms of their nurses, and with reason you may expect they will attempt to deceive you the remainder of their lives. Falsehood is, in my opinion, the chief origin of all evil: it is the grand tempter; for how few would dare to sin if they did not first flatter themselves they could keep it secret by denying it? I look upon SATAN, under all his titles, as falsehood personified.

Mrs. Jebb, indeed, had the greatest abhorrence of every description of untruth. "*Lies*," she would say, "never do any real good; they are like the *Will with the Wisp* to the benighted traveller, and may lead into as dangerous errors; but *truth* will in time break forth like the sun and discover the deception."

In this application originated an acquaintance, which, improving into intimacy, was cemented by their mutual connection with some much valued friends. In his subsequent visits to the metropolis, the *writer* has repeatedly sought the society of Mrs. Jebb, whose equanimity and cheerfulness, whose benignity and genuine good-nature contributed still more than all her powers of intellect to secure his admiration and esteem. And he is happy in the opportunity now afforded him of

bearing his decided testimony to her talents and superior worth.

Miss Ann Plumptre, the ingenious daughter of the late president of Queen's College, Cambridge, a lady with whom she had been long and intimately acquainted, was then frequently the inmate of her house; Mr. George Dyer, Mr. Towers, Author of the *Illustrations of Prophecy*, and Mr. Harris, librarian to the Royal Institution, were amongst her occasional visitors. He was also present when Dr. Garthshore, a physician, whom she had known in the life-time of her husband, made her an unexpected call; and gratified her very much by declaring, that he had lately read the *Life and Works of Dr. Jebb*, with no small satisfaction; and was quite ashamed of his own conduct, in having so long neglected the widow of so excellent a man.

The mind of Mrs. Jebb was seated in a very slender frame; constitutionally of a nervous temperament, and subject to frequent indisposition, she seemed in the prime of life to be sinking under a deep decline. For many years she was confined to her house; and in winter, for the most part, to her bed: but, as her health improved with the advancing season, she was accustomed to rise and remove into her sitting room, during the latter part of the day. Reclining on her sofa, she then used to receive company at tea; her sufferings, her debility were for the time forgotten, and, her countenance often brightening with an innocent playfulness, she entered with spirit and vivacity into the various topics of discourse. Her sentences were short and pithy,—her language pointed and terse; whilst

* See her *Letter to John Bull*, 15th Dec. 1792.

her manners were invariably frank and open, displaying a heart without disguise.

Entertaining a most lively sense of the critical state of Europe, and of her own country in particular, she felt the greatest anxiety on hearing any new event which involved important consequences, till she had an opportunity of communicating her opinions on the subject to some congenial mind. Although destined to see realized so very few of her benevolent prospects, she was still attentive to the public welfare, more especially where the cause of civil and religious liberty was concerned. Yet she was not in the habit of delivering political axioms by rote; she was accurately acquainted with the foundation of her principles, and regarded their consequences as tending to the happiness of mankind. But above all things she seemed gratified in referring to the authority of Dr. Jebb, to whose bust, which stood beside her on a table, she often pointed with reverence and with awe.

Her sentiments were most truly liberal, free from acrimony, and unbiassed by any thing selfish or narrow. Candid in her judgment of others, to whom she attributed her own generous feelings, she never but with extreme reluctance gave up a favourable opinion. Hence it became difficult to convince her of the hypocrisy and ambition which too frequently actuate the most prominent characters; though when, as in the case of Mr. Pitt, she was completely undeceived, she attempted not to conceal her indignation. The determined enemy of vice, tyranny, and oppression, her benevolence was uncon-

fined; and, amidst the corruptions and commotions of the times, she embraced in the expansion of her heart the people of every country and language, of every political distinction and religious sect; triumphing in the hope and belief of their eventual happiness, resulting from the conflicts of the day.

She was a firm believer in the wisdom and justice of God, in the truth and importance of the divine mission of Christ; a Christian according to the pure maxims of the gospel, equally free from bigotry and spiritual pride. Her religious principles were liberal in the best sense of the word; and yet she made no parade of those principles, and shewed no anxiety to obtain converts to her creed. Allowing to others the full exercise of their reason and conscience, she regarded the virtuous of every denomination as equally acceptable in the sight of God. She drew consolation in her own sufferings from the prospect of a future life; and placing her trust in the goodness of providence, she bore them with fortitude and resignation to the last.

The talents of Mrs. Jebb were so blended with an amiable softness, her ardour and firmness were so tempered with gentleness and urbanity, that whilst her friends were numerous, it was impossible she could have a single enemy amongst those who knew her. In her friendships she was ardent and sincere, entering warmly into the hopes and disappointments, and rejoicing in the good fortune of those to whom she was most intimately attached. Owning, indeed, in her latter years, so much to the attention of others,

she repaid them with a grateful heart, and was apt to forget her own sufferings in anxiety for the welfare of her friends.

She had a nice and even scrupulous sense of honour and propriety, and a delicacy of mind, which admitted no compromise with that masculine boldness, in which some females, of a highly cultivated intellect, have at times indulged. Though so long infirm that her life had been a series of rarely intermitted suffering, she had none of that querulousness which seeks pleasure in tedious and unprofitable complaint to those around; and she was equally devoid of every wish to interfere in the concerns of others, unless very delicately, from unaffected benevolence, and with a reasonable hope of doing good.

After a confinement of many years, Mrs. Jebb died at her house in *Half-moon Street, Piccadilly*, January 20th, 1812. On the 28th of the same month, she was attended to the grave by her

nephew and executor, Mr. Torkington, of Little Stukely, and her friends Mr. Northmore of Cleve, in Devonshire, and Mr. Disney, Barrister at Law. She was interred in the Dissenters' burying-ground in Bunhill Fields, immediately over the body of her husband, as she had frequently desired, the funeral service, as used by the society in Essex Street, being read by Mr. Belsham, the present minister of that chapel.

A plain stone marks the place of their interment, on which is simply inscribed

JOHN JEBB, M. D.

1786.

ANN JEBB, *his relict.*

1812.

No monumental eulogy, so often prostituted to the undeserving, is wanting to record their worth. Their death will be long lamented, their virtues long remembered by surviving friends.

G. W. M.

London, August 20, 1812.

EXTRACTS FROM NEW PUBLICATIONS.

Penal Laws which aggrieve the Catholics of Ireland.

[From *A Statement, &c.* Part II. concluded from our last No. p. 609.]

CHAP. VII.

Of the Laws which forbid the Catholics to have or use arms.

In 1695, an act was passed entitled, "An Act for better securing the Government by *disarming the Papists*;" by which all Catholics within the kingdom were required to *discover and deliver up*, by a certain day, to the jus-

tice or civil officers, *all their arms, armour and ammunition*, of every kind. After that day search might be made in their houses for arms, and any two justices might compel any Catholic suspected of having arms to appear before them, and to *answer the charge or suspicion upon his oath*.

In 1698, another act was passed, entitled, "An Act for the preservation of Game;" which directs that no Catholic shall be employed "*as fowler for any Protestant*, or shall have, keep,

use, or carry any guns or fire-arms, under colour or pretence thereof."

In 1739, it was thought proper to re-enact these prohibitions with additional rigour, and in 1775, a statute still more rigorous was enacted, which was made perpetual in 1800.

The statute of 1793, re-enacted the prohibition against the humble and unprotected Catholics, but qualified and almost removed it as to two classes of wealthy Catholics, viz.

1. Such, as are seized of a freehold estate of 100l. yearly, or possessed of a personal estate of 1000l. value, and take the Catholic oaths prescribed by the statute of 1793.

2. Such as (being seized of a freehold estate of 10l. yearly, and less than 100l. yearly, or being possessed of a personal estate of 300l. and less than 1000l. value) take the oath of 13 and 14 Geo. III. and also swear and subscribe an affidavit, *in open court*, verifying the value of their property, and also qualify pursuant to the statute of 1793.

All Catholics who are not comprehended within these two classes, remain still liable to every hardship and severity imposed by the former statutes of 1695, 1698, 1739, and 1775, while Protestants of every class and degree, even the meanest, are authorised to have and use arms of every kind, without restraint or distinction: nay, they are in various ways actually provided with arms at the public expense.

Of Penal Statutes not already specified.

As 1, a pecuniary fine of 2s.

(and in default of payment the punishment of *whipping*) for not working on *Catholic Holidays*; 2, a penalty of 10l. for burying except in the Protestant Churchyards: 3, a fine of 10s. (and in default of payment, the punishment of *whipping*) for pilgrimages and meetings at holy wells. To which we may add, 4, the statute enacted in 1571, making it high treason to obtain any written or printed instrument from the Bishop of Rome, or from any person authorized by him.

Doubtful Penal Enactments.

1. Whether a Catholic may act as a Director of the Bank of Ireland? or, 2, as constable of a district, under the Police Acts? or, 3, as assistant or usher to a Protestant schoolmaster? or, 4, as guardian of a Protestant child, or of the child of a non-qualifying Catholic? 5, Whether a Catholic clergyman may be the guardian of *any* child? 6, Whether a Catholic may endeavour to reconcile a Protestant to the Catholic religion? 7, Whether a Catholic schoolmaster may employ a Protestant assistant or usher, or re-

* The superior intelligence acquired by Bank Directors, and participated in by their immediate connexions, is manifestly of the highest value to every merchant and trader. It may frequently prove a shield against heavy losses, as the want of it may lead to utter ruin. The late Mr. Edward Byrne, the first merchant in Ireland, when questioned respecting the advantages incident to a Directorship, gave this conclusive and pointed answer: "I have had debts in my books to the amount of 70,000l. Had I been a Bank Director, or had I an active friend in the Direction, these bad debts would probably not have exceeded 20,000l. Thus I lose 50,000l. by this exclusion."

ceive or instruct a Protestant pupil? 8, Whether the Protestant servant of a Catholic master may have or use arms? 9, Whether a Catholic, having conformed to the Protestant religion, and afterwards returned to the Catholic faith, (or, in legal parlance, a *relapsed Papist*) is entitled to partake of the relief granted to Catholics, by the remedial statutes from 1778 to this day, upon the terms of qualification prescribed to all other Catholics? 10, Whether any assembly of Catholics may appoint a select number of discreet persons, for the *sole* and *bona fide* purpose of preparing and presenting a petition to the throne or to parliament, praying the repeal of the penal laws which aggrieve them?

This last question is of recent origin: having been started in 1811, by the *discreet, temperate, and liberal* administration of the Duke of Richmond. It has employed and perhaps exhausted all the vigour of the Irish government, during nearly the last two years. Twelve privy counsellors, the chancellor, judges of the king's bench, attorney and solicitor-general, have vehemently pressed for a construction unfavourable to the right of petitioning.

On the other hand, several of the most learned and independent judges and barristers of Ireland favour the opposite construction. The great Lord Erskine, too, perhaps the first authority in the empire upon such a question, has unequivocally condemned the construction attempted by the Irish government. The learned and constitutional Sir Arthur Pigot and Sir Samuel Romilly concur with him. Lords Eldon and Ellenborough (though called upon in Parliament) maintained an *expressive silence*, which left room for no doubt of their dissent from the Irish Court of King's Bench.

After an expenditure of 20,000*l.* of public money, great public agitation, and irritating controversy, this question remains *adhuc sub judice*. It is in regular process through the Irish law courts, in the shape of actions, at the suit of certain arrested Catholics against William Downes, Esq. (Chief Justice of the Irish King's Bench) for an arrest and false imprisonment, under an illegal warrant—and it may ultimately receive its decision in the House of Lords.

MISCELLANEOUS COMMUNICATIONS.

On an Union for the sake of obtaining Peace.

Maidstone, Sept. 15, 1812.

SIR,

I beg leave through the medium of your Repository, to offer my sentiments upon a subject, which though but too commonly regarded rather in a political and worldly than a religious point

of view, is unquestionably of the most pressing interest to every pious and feeling mind; and cannot but be felt to have a most intimate connection with the objects of that religious body, who are now so laudably uniting their efforts, in the promotion of just and generous views, concerning the one great object of religious ador-

ation. Nothing can so powerfully excite the commiseration of the sympathizing mind at the present moment, as the contemplation of those incalculable miseries, which are the continual result of the war, in which the nation of which we form a part, and to whose proceedings we are necessarily, in a considerable degree, accessory, has been so long engaged; nor can any thing in a moral point of view be more deeply afflictive, than the thought of the enormous mass of moral evil, which must be generated and fomented by such procrastinated hostility. Is not an union of effort to avert, if possible, this most dreadful scourge of humanity, this disgrace to our country, in which all Britons are personally concerned, an object most deserving of the exertions of the body of Unitarian Christians? The principles of Unitarianism point immediately to personal, practical virtue, as the sole object and end of all religion. All the duties of Christianity, by no means excepting those sublime virtues, love of enemies, forgiveness of injuries, and even meek sufferance for righteousness sake, are by them distinctly discerned to be personally obligatory. And so far are they from entertaining the fond imagination, that the obedience or sufferings of Christ, can operate in any manner, in lieu of their own righteousness, that they are fully convinced that his conduct is wholly intended for the imitation of his followers, under similar circumstances, as the sole means of procuring the divine acceptance, and of obtaining that immortal felicity, of

which *his* reward affords the most satisfactory evidence.

Unanimity is an object towards which the attention of Unitarians is now particularly directed. They have actually experienced great advantages, with respect to the promotion of their common cause, from the degree of unanimity which has already been effected. But these advantages have operated only as an additional incitement to farther exertions; and new plans are in contemplation for uniting them yet closer in the bands of Christian fraternity, and for animating them with *one* spirit, in behalf of the simple uncorrupted religion of the gospel. The love of God and of man are the great springs by which they desire to be actuated, and the manifestation of the former by the latter, may be said to be their peculiar aim in their struggle with the powers of superstition. There cannot therefore be a more suitable object for their common concurrence, or more adapted for the recommendation of their common principles, than an endeavour to be instrumental in restoring the blessings of peace to their country and to Europe, by bearing their united protest against the continuance of a practice, the present fatal effects of which are exceeded only by the permanent degradation of the mental and moral powers, of which it is necessarily productive.

There are no doubt persons who would object to the adoption of such a measure by a religious society, on the ground of its being rather a national concern, than that of any particular community, and that however the friends of

religion and humanity may be interested in the termination of human misery, and the promotion of general peace and happiness, the question concerning the practicability or expediency of peace or war, must, after all, be determined by political considerations. I am inclined to think, however, that few who are accustomed to those enlightened and amiable views of man and his Maker, and to those attentive reflections on the spirit and requisitions of the gospel, which unite with Unitarianism, will be much influenced by considerations of this kind. Impressed by a strong conviction of the obligations of morality, of the exalted benignity and peculiar mildness, which distinguish that of the gospel, and of the increasing weight of those obligations, in proportion to the quantity of human happiness or misery, and of virtue and vice, involved in their observance or violation, they are sensible of their application, as the indispensable criterion of national policy. The morality of the gospel assuredly will give no countenance to projects for the advancement of national glory and aggrandisement by war; and it most strongly inculcates, that safety is to be sought, as in general it is much most likely to be obtained, by the exercise of the pacific virtues, rather than by indulging and fomenting all the wrathful propensities of which our nature is susceptible. Whatever useful ends may be effected by martial pursuits, in a rude, uncivilized state of mankind, they are directly adverse to the common employments, and at variance with the prevailing sentiments and propensities of a state of society, in which arts, science and civilized manners, and especially the light and spirit of Christianity have made considerable advances. From the perfect unity and simplicity of the divine mind, it follows that he must regard with equal concern, the well being of the respective nations, whose interests, from the narrow views and intricate labyrinths of selfish policy, are absurdly set in opposition to each other; and by his gospel he enjoins the assiduous culture of that unity of mind, between the several families of mankind, by which he is uniformly actuated towards them all. The manifestation of such sentiments by a body of men, embracing *the truth as it is in Jesus*, may be productive of an efficacy on the minds of our fellow countrymen, and on those of a neighbouring people denominated *enemies*, which can be estimated only by the event. Those *enemies*, it should be remembered, have embraced every favouring occasion, of manifesting an anxious desire to exchange hostility for reciprocity of affection; and however such an effort may be disappointed, with regard to the accomplishment of its specific object, it cannot fail to promote in individuals those genial affections, whose reward is treasured up in the lasting serenity of heaven! Such considerations (as tending most directly to promote peace and good will on earth) may, moreover, be justly regarded as of much superior importance in the scale of policy, than any of those speculations about future contingencies, with which the interested and ambitious are endeavouring to foment national antipathies; and with which weak and selfish minds are

more apt to be alarmed, than with any of those consequences, which must, sooner or later, be the result of needless and interminable warfare.

The advocate for war should be competent to demonstrate, that it is called for by a necessity, which is paramount to all that incalculable mass of natural and moral evil which it produces, and sufficient to outweigh with abundant interest, every plea of reason, religion and humanity, which can possibly be alledged against it! If he be in possession of no such powers of demonstration, how can he escape the charge of being accessory to such enormous evils, without any just or rational grounds for his conduct?

The importance of nations collectively manifesting towards each other the sincerity of their pacific wishes, is a point which deserves to be attended to much more than it is. By the mutual manifestation of such a spirit, by the body of the people, the projects of the interested and ambitious may be overruled, and the passions themselves repressed, or turned into a channel in which they will operate with less injury to their fellow men. There is nothing which should so forcibly arrest the attention of a people, as the summons to become the instruments in invading the lives and properties of others. The attack of their own privileges, by their own rulers is, in great measure, a question of interest and choice how far it shall be permitted; but attacks upon the lives, properties and privileges of men who have no common interests nor obligations with themselves or their rulers, is a question which involves the most imperi-

ous duties, the observance or violation of which, may produce the most beneficial or the most mischievous consequences. The interests and the duties of the two people, mutually considered, are inseparable from peace, and of those duties, war is, by one or both parties, a most flagrant violation. But the interests and prevailing passions of men intrusted with extensive authority, are, in such questions especially, apt to impose a bias much too powerful, in opposition to the awful duties of their functions. It is therefore a most sacred obligation of the people, when points of such sovereign importance are to be determined, to forget for a moment their private concerns, and the inconveniences attendant on the immediate expressions of their minds, and having, individually examined and deliberated on the subject, to step forward in a body and with one voice declare their common sentiments.

I pretend not to suggest what particular plan of proceeding will be most proper to be adopted, for collecting the sentiments of the different Unitarian societies. But I conceive that among a body of men, so desirous of forming a system of union, little difficulty will be found in carrying such an object into effect, by means of a convention of deputies at some central situation. Should any of the societies be stationed in situations too remote from the common place of meeting, for their deputies to attend personally, their sentiments, at least, can be communicated. It is in part on account of the facility with which any common measure may be carried into effect by societies of men, as well as

on account of the importance of contemplating the measure which is now recommended, in a religious point of view, that it seems peculiarly proper to be adopted by religious bodies. But as the great object is the promotion of a general effort on the part of Britons, it will of course be desirable to endeavour to extend the connection, by an union with other societies or bodies of men; an object, the practicability or expediency of which, might be determined at the convention of deputies.

Nothing but what he conceives to be the peculiar pressure of the occasion, could have induced an obscure individual to presume so far as to suggest the adoption of a particular measure, to so many of his superiors. He has not however, ventured upon this communication of his sentiments, without the concurrence of those Unitarian friends in his neighbourhood with whom he has consulted: and most sincerely would he be gratified to learn that, in conformity with what has actually been done by several religious societies, he has been anticipated by some measures which may have been projected, or are in contemplation, but with which he is at present unacquainted.

I remain, Sir,

Yours, very respectfully,

AN UNITARIAN.

Mr. Rutt on an Autograph of the late Rev. R. Robinson's.

Bromley, Oct. 25, 1812.

SIR,

I apprehend that I may gratify many of your readers by communicating to you an account of a short but curious document, which

came into my possession, very lately, by mere accident.

Among some books offered for sale I observed a copy of that common little volume, *The Life of Dr. C. Mather*. On the first blank page was written *Robert Robinson, A. D. 1754*, followed by the passage, Heb. vi. 12, as an appropriate motto to the pious work. Looking at the blank leaf, at the end of the book, I found that Robert Robinson had there recorded the date of his birth, and the progress of his Calvinistic conversion from *conviction* to *assurance*. The passage is here copied verbatim.

Robertus, Michaelis, Mariaeque Robinson Filius. Natus Swaffhami, Comitatu Norfolciae, Saturni die Sept. 27, 1735. Renatus Sabbati die Maii 24, 1752, per predicationem potentem Georgii Whitefield. Et, gustatis doloribus Renovationis duos annos mensesque septem, absolutionem plenam, gratuitamque per sanguinem pretiosum Jesu Christi, inveni (Tuesday, Dec. 10, 1755) cui sit honor et gloria in secula seculorum. Amen.

Which may be thus literally translated:

Robert, son of Michael and Mary Robinson. Born at Swaffham in the county of Norfolk, Saturday, Sept. 27, 1735. Born again on Sabbath-day, May 24, 1752, by the powerful preaching of George Whitefield. And, having tasted the pangs of the new birth two years and seven months, I have found (Tuesday, Dec. 10, 1755) full and gracious deliverance, through the precious blood of Jesus Christ, to whom be honour and glory for ever and ever. Amen.

My friend, Mr. George Dyer, in his interesting "Memoirs of Robert Robinson," has remarked, (p. 18) that "the minister to whom he was the most affectionately attached was George Whitefield, whom he called his spiritual father." But his materials do not appear to have furnished the biographer with any information so minute as the above document, which may serve also to correct an error (p. 3.) as to the date of Mr. Robinson's birth which is there given as "on the eighth of January 1735."

During the period to which this document refers, Robinson was serving his apprenticeship to a hair-dresser in Crutched Friars. In 1756, probably on his acquiring the mental relief and satisfaction he has expressed, he became a preacher among the Methodists of Mr. Whitefield's persuasion. As a preacher he could scarcely ever have been uninteresting, though for a few years he was not a little *extravagant*. I say this on his own authority, in conversation, when we once passed a day together in the neighbourhood of Cambridge. He particularly took shame to himself, as he expressed it to me, for the *nonsense* he had talked in that village more than twenty years before. He had been spiritualizing the blessing of Jacob pronounced on his son Judah, and had discovered the *deep things* of *orthodox* theology adumbrated by the *vine* and the *asses colt*.

It is well known that Mr. Robinson not only *put away* such *childish things*, as his maturer judgment considered that mode of Christian teaching, but also gradually detached his mind from the

peculiarities of Calvinism under its soberer forms. Nor can it be fairly doubted that, had the divine Providence continued his life, and a capacity for exertion, he would have proved an able advocate of the faith which he once opposed.

I remain, Sir, yours,
J. T. RUTT.

Messrs. Bogue and Bennett's
Judgment on the Spectator.

SIR, Nov. 2. 1812.

In your last Review are various specimens of English composition, such as the united taste and judgment of Messrs. Bogue and Bennett have produced. I was attracted, especially, to their censure (p. 631) of the Spectator, on a point too important to the best interests of mankind, for deserved censure to be justly withheld. Give me leave to quote an earlier writer on the same subject. I refer to Dr. Watts, in his *Discourse on the Education of Youth*, Sect. 9. He is objecting to the *playhouse*, as he found it, and as "Mr. Collier, Mr. Bedford, and Mr. Law had censured it," for he admits as to "a dramatic representation of the affairs of human life," that it might be so contrived as to "entertain a virtuous audience with innocent delight, and even with some real profit." He however soon adds, after having proposed "reading in private some few" select plays,

"Those volumes of short essays which are entitled the Spectator, will give a sufficient knowledge of the ways of the world, and cure us of a hundred little follies, without the danger there is in reading of plays; though even in those very volumes, I could heartily

wish that here and there a leaf were left out, wherein the writers speak too favourably of the stage, and now and then (though rarely) introduce a sentence that would raise a blush in the face of strict virtue."

Your readers may now easily compare, not to say contrast, the manner of Messrs. Bogue and Bennett with that of Dr. Watts, in whose character, both as an author and a man, were united the gentleman, the scholar and the Christian.

OTIOSUS.

On the Society for converting the Jews.

[We copy the following article from the *Dublin Evening Herald*, of Wednesday, March 11, 1812. It is a letter to a lady, who was desirous of the opinion of the writer, a beneficed Irish clergyman: it has not, we believe, been before reprinted in England.—ED.]

DEAR MADAM,

I return you with my thanks, the sermons and tracts you handed me, which detail the plans and proceedings of the London Society for promoting Christianity amongst the Jews. As your friends in M—— were in doubt, whether they ought to subscribe to the funds of this Society or not, and as you wished for my opinion upon this subject, in compliance with your request I must say, that I can give them no encouragement to subscribe.—The tracts, I admit, are well written, and contain solid arguments addressed to the Jews, and forcible appeals to Christians, in favour of the Jewish nation, in which we all must feel highly interested; but the farther means adopted by the Society to convert the Jews, and the opinions to which it would

convert them, are distinct questions, upon which I believe your friends and the Society will not agree. Hitherto I cannot find that the Society has been the mean of converting any Jew of matured years, of weight, or learning; and its whole success appears to be confined to the education of about a couple of score of the destitute children of this people. Even so much, it may be said, is a proof that good has been done; but the good should evidently over-balance the evil, before we can be certain that much progress has been made in the work of conversion. Will not the Jews view with secret envy and vexation the attempt made to rob them of their children? Will they not complain of it as an unwarrantable and immoral proceeding, and place it as a set-off against all the powerful arguments advanced for their conversion? The way to convert them is not by wounding their feelings and provoking their hatred. This must be so self-evident to persons of the least reflection, that it may well be doubted, whether the leaders in this offensive plan have not been as intent upon flattering men in power, as upon converting the Jews. It must gratify an intolerant party to see the people amused with a notion, that its most forward partisans are remarkable for their faith and holy zeal, and are really occupied and influenced by liberal and grand ideas. But where is the grandeur of their views, or how appears their confidence in the prophecies of the Scriptures, which foretell the restoration of the Jews, when, after years of exertion, and the expenditure of considerable sums, they seem delighted with having

accomplished such a marvellous object, as the wresting from the Jews some scores of their children! Such means would give Jews or Mahometans an equal advantage over Christians. The faster the Society proceeds in this course with a few children, the greater head will be raised against its efforts by the whole body; and in the end I fear it will be seen, that several thousands of pounds will have been expended, not in promoting, but in retarding the conversion of the Jews. The Society must consider those persons as very deficient in understanding, or very willing to be deceived, whom it calls upon for money to assist its undertaking: while it completely overlooks the true, the cheap, the only way to convert the Jews, which is, by zealously advocating the cause of justice, peace, and good will among all men. Does the Society pursue this truly Christian course? From some known facts I am constrained to believe, that most of its members are engaged and combined in practices of a direct opposite nature; and if this be the truth—if they are the most intolerant part of the community, and the most averse from peace, they are not entitled to much credit for their hypocritical zeal to advance the profession of Christianity, while in some most important respects, they act in opposition to its spirit. It is a great pity that the kind language towards the Jews, with which the tracts abound, should proceed from men of this character, and should be coupled with so invidious a design as the seduction of Jewish children by bribes. This proceeding will neutralize all their expressions of kindness, and will render such language suspicious from any other quarter. To me it appears an unfair and a mistaken policy, to educate children in a particular faith before they can understand it, in opposition to the will of their parents. This is to do evil, that good may come. Nothing of this kind was ever attempted by Christ and his apostles. It is indeed a good and a Christian act to support and instruct destitute children; but to attempt to proselyte a people by such means, indicates a narrow worldly spirit, which regards religious truth and rational conviction as secondary considerations. The Charter Schools in Ireland were founded on this mistaken principle, and what has been their effect? Their ostensible object is to convert the people to Protestantism; but their real effect is to render this religion more odious to the people, and to alienate the minds of the Catholics more incurably from their Protestant brethren. It is my opinion, indeed, that such effects were foreseen by the projectors of these schools. At all events the system tended to inflame religious dissensions, which have always been fomented in Ireland by a Machiavelian policy.

In the next place, let us consider the faith, to which the Society would wish to convert the Jews. This Society is principally composed of men who profess what they call the evangelical doctrine; for this is the character they give to the anti-evangelical doctrine of unconditional election and reprobation. According to their opinion, man in this world is not in a state of trial or probation, as the

terms are generally understood; he is not even a moral being; he has no free-will for virtue, and he is impelled to all vice by an invincible necessity, with the exception of a few elect, who are scarcely restrained by sovereign grace. They farther say, that it was decreed by God, in consequence of a bargain made with Christ, before creation, first, that an insignificant proportion of those mischievous or wicked automations should be effectually called, that faith should be given to them, that is, a power humbly to accept Christ as their undoubted property, (not truly as their Lord and Master, and the Redeemer of mankind, which is rather the act of a reprobate) and that they should be infallibly saved; and secondly, that the great mass of mankind should be denied the power to believe, and should be doomed inevitably for their sin to eternal torments. A consequence of their belief, which they are sometimes forced to admit, is, that God created the greater part of mankind on purpose to damn them eternally, to the praise of his glorious justice. With them the surest signs of a reprobate are, to regard God as the universal *Father*, and to have enlarged sentiments of hope and charity with respect to our fellow-creatures; for the most atrocious felon may sooner become evangelical, than one of this mild character. It has been objected to them, surely you will not send to hell all without exception who have not faith, for what is the fate of your own children who die in infancy, before they can see their own infinite vileness, and hang upon Christ? It is difficult to get a reply, but when it can be obtained, they recede from what they usually advance respecting the absolute necessity of faith, and they say, the dead infants of the elect are saved. Their opinion respecting the fate of all other dead infants may sometimes be extorted from them, which is, that they suffer most exquisite torments, in soul and body, in hell-fire, for ever. It has also been objected to them, that they leave no room whatever for happiness among men, for certainly, such religious people favoured of God, as they profess to be, must be distressed beyond measure at the prospect of such a flood of endless misery, sweeping away nearly the whole of the human race, and involving even most of their own companions. The objection has no force with them, for it is the contrast of their own election, with the universal desolation of the rest of mankind, which affords them a heaven upon earth. If this be the Christianity professed by the leading members of the Society, in which it is to be supposed they will endeavour to educate their young Jewish converts, I should be grieved to see Jews converted to it, or even Turks or Bramins. These unenlightened people have certainly many strong and unhappy prejudices: yet still they believe that God is good, and just, and wise. The evangelical zealot will admit the same, as far as the mere assertion extends, for he thinks it good and just and wise in God to elect himself unconditionally, and to damn all others inevitably: but he is more sedulous than any Jew, Bramin, Turk or Caffre, to represent the Deity as a partial, malignant, unjust and deceitful Being,

and even as the devil triumphant to every mortal on earth, except himself and his own fraternity.

Your friends, Madam, I presume, will not think it incumbent on them to swell the funds of missionaries who entertain such sentiments. They may deny that their plan is to discuss with Jews what they call the circumstantialia of Christianity; but if they are sincere in such a declaration, where appears the sincerity of their faith? Or what advantage does their Society propose to a Jew by his conversion, if he is still to remain a reprobate? On the whole, their miserable plan for converting the Jews; their enmity to rational liberty and love for wars; their systematic opposition to the extension of equal privileges to a large proportion of their Christian fellow-subjects; their misanthropical sentiments, and their violent attachment to all the Athanasian dogmas afford us no ground to think, that they will be the chosen instruments in the hand of God, to take from the Jews the heart of stone, and to give them a heart of flesh. Before they are likely to make any impression on the Jews, their own iron hearts must first be softened; they must begin the work of conversion on themselves, by doing justice, loving mercy, and walking humbly with God, and ceasing to pervert the right ways of the Lord. At the same time, it would be a rash conclusion to infer from their doctrines alone, that these sticklers for unconditional election and reprobation are not good men; for it is seldom that their theory and practice can harmonize. The former is so extravagant, and even such downright nonsense, that no

one can be strictly governed by it in his conduct, without assuming the worst symptoms of madness; but it is happy for mankind, that the light of nature, or a portion of God's spirit which is given to every man to profit withal, has more influence on their actions than absurd theories. It is the opinion of this people, that all the elect and reprobate are fore-ordained to be such by the sovereign decree of God, independent of the will or actions of men; yet they discover extraordinary zeal in preaching and making proselytes. They express a just indignation at villainy and oppression; yet their anger might as properly be directed against a stick or a stone, as against one who acts mischievously from necessity. They often endeavour to do good in their generation; yet to pretend that they or any one has a free will to act in this manner, they call reproaching their Maker. They say it is altogether the suggestion of pride to suppose, that there are any conditions on the part of man for obtaining the favour of God; yet they seem impressed with the importance of a number of conditions for this purpose. They deny that God will ever reverse or relax his sovereign decrees; yet they sometimes pray for those whom they consider as reprobates. They hold that all the reprobate are equally sinful, that is, infinitely sinful; yet some they trust, and must esteem. Their system of metaphysics includes the necessity of the *means* as well as the *end*, which borders closely upon Atheism; yet in the use of *means*, which regard this world or the next, they appear to have as little

doubt of their free will as other people. I might mention many more instances, but shall only add this remarkable one: for the same attributes that they profess to love the Deity, they hate the devil very cordially. Their palpable inconsistencies remind us of an old and good saying, "Turn common sense out at the door, and she will come in at the window." Many of them in their intercourse with the world, when the spirit of controversy is at rest, appear very good and rational beings.

I am, &c.

N. H.

Mr. Belsham on the Strictures on his Memoirs of Mr. Lindsey.

Essex House, Nov. 3, 1812.

SIR,

Permit me through the medium of your valuable work, to express my thanks to your worthy correspondent "a Daventry Pupil," for his kind solicitude to clear the pages of the Memoir of Mr. Lindsey from every mixture of error.

In the first passage which calls forth his animadversion, the Memoir states that "Dr. Doddridge's congregation refused to invite Dr. Ashworth, whom he recommended as his successor both in the pulpit and the academy, and whose sentiments were in perfect unison with his own." Upon this passage your correspondent remarks with much naïveté, but not without assuming at the same time a pretty high tone of authority, like one who was about to reveal an important secret, "Now, SIR, THE FACT WAS, the congregation at Northampton, at least the great majority of them, would gladly have received Mr.

Ashworth, *but*"——but what?—the fact was, that after all, they did not choose to invite him, for which your correspondent assigns a reason which, whether right or wrong, is nothing to the purpose. This he calls "correcting mistakes!"

The Memoir further states that the congregation "chose a gentleman, a very worthy person, but whose orthodoxy was of a *much higher tone* than that of his predecessor." Upon this your correspondent remarks, "I must add," impelled no doubt by a sense of duty, and the importance of the case, "I must add, that the person they chose, viz. Mr. Gilbert, of Oakham, was not so much more orthodox than Dr. Doddridge as is supposed." By what means he came to know the exact quantum of the *supposed* excess of Mr. Gilbert's orthodoxy over that of Dr. Doddridge, or how he was enabled to ascertain that the *supposed* excess was greater than the *true* excess, we are not informed. But the honest zeal of this worthy gentleman to pursue error to its minutest ramification, and to detect it in its most intangible shape, is nevertheless sufficiently apparent; and of this let him have the praise.

In his great anxiety, however, to reduce the orthodoxy of Mr. Gilbert to the standard of Dr. Doddridge, your correspondent further alleges, "I have heard him preach as well as read some printed sermons of his, from whence I should conclude that his sentiments were far from being of a higher tone." This indeed sounds something like evidence. But, Sir, the fact is, that the worthy, and I may add, able and learned

successor of Dr. Doddridge, has been dead upwards of fifty years; consequently, your "Daventry Pupil," though now a hoary veteran in the service, when he heard Mr. Gilbert preach, could have been nothing more than an evangelical stripling, and possibly his own tone of orthodoxy might at that time be a few degrees higher than it is at present. At any rate the "Daventry Pupil" cannot be supposed to have been at that age a very competent judge of the comparative orthodoxy of Dr. Doddridge and Mr. Gilbert. He will therefore pardon the author of the Memoir, if to a pupil's juvenile impressions, he prefers the grave testimony of elderly men, personally acquainted with the parties, and perfectly competent to judge in the case. Upon their authority the narrative rests.

In the second case, your worthy correspondent, like many a laborious commentator before him first makes a large, unauthorised addition to the text; secondly, he charges (as expositors often do) his own mistakes upon the author; and lastly, he kindly undertakes to rectify the error which he has himself committed.

The Memoir states, that the author "recollects an instance in which a venerable minister of irreproachable manners and unimpeached orthodoxy, was dismissed from his office by the church, under some trifling pretence, in opposition to the sense of by far the most respectable part of the congregation." Upon this your eager correspondent instantly cries out, *Ευρηκα*. "The person referred to doubtless was Mr. Hextal, of Northampton." And immediately runs out into a detail of cir-

cumstances which, whether correct or erroneous, have as little to do with the statement in the Memoir, as with the battle of Salamanca. Granting, however, for argument sake, that he has guessed right, what is there in the particulars which he has detailed, which, in the slightest degree, affects the correctness of the narration in the memoir?

But in truth the Memoir says not one word either of Northampton or of Mr. Hextal. Your correspondent therefore had no right as though he were filing an official information, to charge his own inuendoes upon the author. And it might perhaps have been expected that as he is now past his pupilage, he would have thought it prudent to decline the introduction of names, which might have a tendency to revive personal feelings which are better extinguished and forgotten.

Having thus I hope proved that the mistakes in the Memoir are not so numerous or so considerable as *has been supposed*, I will only add a request that when any of your worthy correspondents do me the honour of animadverting upon my works, they will have the goodness not to make the author responsible for any errors but his own.

I am, Sir,

Your obedient servant,

T. BELSHAM.

P. S. I will avail myself of this opportunity, to assure your correspondent "Semper Eadem," in the preceding Repository, that there was no particular allusion in the Memoir of Mr. Lindsey, to any remarks in the Repository under that signature, to whomsoever it may belong, of which I

am totally ignorant. I must, however, express the concern which I have felt at seeing in some instances in your truly liberal publication, that a zeal for principle has degenerated into personal accusation. In fact, I see nothing worse in any system than a disposition harshly to censure others for conduct which is perfectly consistent with their own views and principles, because they act differently from what we with different views and principles believe to be right, and what would in fact be right in us under similar circumstances. They who have been so unreasonably severe upon the character of a late virtuous and exemplary nobleman, would do well to recollect that Mr. Lindsey himself continued his station in the church, repeatedly subscribed its articles, read its declarations, and officiated in its worship, for ten years after he became a decided Unitarian, before he discovered it to be his duty to resign his preferment. "Not," says he, (in the humble, modest language of his *Apology*, p. 225, and let those who are inclined to be censorious mark his words and imbibes his spirit) "Not that I now justify myself therein: yea, rather I condemn myself. But as I have humble hope of the divine forgiveness, let not men be too rigid in their censures. Let those only blame and condemn who know what it is *to doubt*; to be in perplexity about things of the highest importance; to be in fear of causelessly abandoning a station assigned by Providence, and being found idle and unprofitable when the great Master came to call for the account of the talent received."

On the term "Anabaptists."

MR. EDITOR, Hackney.

The article in your number for September, under the head Anabaptists, excited a degree of surprise accompanied with regret. It is not, indeed, surprising, that an advertisement in the "*Times*," should have caught the eye of your correspondent, but it is somewhat remarkable, and to be regretted, that the subsequent advertisements, in which the misnomer was corrected, did not *also* catch his eye. The deductions which N. N. makes, may appear to him legitimate, but whether the inquiry he instituted was calculated to produce a conviction that "this sect do not object to being called Anabaptists," the reader may determine. Your correspondent tells us that he finds on enquiry that it is "a meeting-house for the *Particular or Calvinistic Baptists*," and immediately draws the inference just noticed. Now, Sir, what appears rather strange, is, that the result of his enquiry which one should naturally have expected to be, that the meeting-house was for Anabaptists, is just the reverse. It is true that the *Particular or Calvinistic Baptists*, as is generally known, consider the epithet as applied to themselves, "reproachful and not descriptive." Their writers uniformly establish this statement. A short extract from one of them and which contains the sentiments on this subject, of the denomination, will only be adduced: "The people called Anabaptists, scarcely in any thing agree with us, neither in their civil nor religious principles, nor even in baptism itself: for if we can depend on those that wrote the history of them, and against them, they were

for repeating adult baptism, not performed among them; yea, that which was administered among themselves when they removed their communion to another society; nay even in the same community, when an excommunicated person was received again;* besides, if what is reported of them is true, as it may be, their baptism was performed by sprinkling, which we cannot allow to be true baptism: it is said, that when a community of them was satisfied with the person's faith and conversation, who proposed himself for baptism, the pastor took water into his hand, and sprinkled it on the head of him that was to be baptized, using these words, I baptize thee in the name of the Father, of the Son, and of the Holy Ghost.† Relying on the exercise of your accustomed liberality for the insertion of the above remarks in your Repository,

I am, Sir, Yours, &c.

A BAPTIST.

Burning a Sinner.

*Zouch Mills, near Loughboro',
Leicestershire, Nov. 7, 1812.*

SIR,

In your number for August, (p. 501) you entertained, or rather disgusted, your readers, with an account of a teacher amongst the New Connection of General Baptists, in Lincolnshire, enforcing his arguments respecting the wrath of God, and the punishment due to sin, by the absurd and cruel method of applying a lighted can-

dle to the hand of the supposed delinquent: a transaction of such an atrocious and tyrannical nature, that I should hope, for the honour of our common Christianity, it has either been grossly misrepresented, or that it is only the solitary proceeding of an unprincipled and unfeeling individual.

I cordially agree, Mr. Editor, with your correspondent, that it is a duty incumbent upon that connection, to disavow such a method of conversion; I will even go further, and declare without the least degree of reserve, that if the account of that gentleman be correct, it is a duty incumbent upon them immediately to disown the perpetrator of so horrid and diabolical an act.

Being myself a member of that connection, and detesting from my very soul, the most remote idea of converting the religion of the meek and merciful Redeemer into a system of cruelty; at the same time supposing the views of the whole body to be, upon that head, in unison with my own; I have anxiously expected some one, or more, of our Societies to have instituted some kind of enquiry, and to have taken some method of expunging so foul a blot. But as no such enquiry has hitherto taken place, I am led to conclude the omission must be attributed to their being in general ignorant of the transaction: very few of them I suppose being in the habit of reading your Repository.

As however this ignorance does not extend to me, I conceive it to be my duty to have the affair investigated; and in order to facilitate the business, I request your correspondent, either by a private letter, or publicly in your Repository, (the latter of which mode

* Cloppenburg. Gangrena: p. 366. Spanheim Diatrib. Hist. Sect. 27.

† Budneus apud Method. Hist. Anabapt. 1. 4, p. 96. Gill's Divine Right of Infant Baptism, &c. pp. 15, 16.

should prefer) to favour me with the name and residence, both of his informant, and the accused person. And as the annual Association of our connection is usually held about midsummer, I farther request him to communicate the desired information previous to that time; so that if it appear necessary, I may have an opportunity of laying the case before that assembly. And as you, Sir, by publishing the letter of Mr. Brooke, have certainly held us up to the world in, at least an unfavourable light; I not only hope, but expect it as a kind of right, that you will allow us to justify ourselves, by inserting this, and such other communications as you may receive upon the subject.

Hoping that however wide asunder our views may be in this life, we shall be united at the resurrection of the just, I subscribe myself, Sir, with sincere good will,

Yours, &c.

An Enemy to Torture,

JOHN AYRE.

Letters to a Student.

LETTER VII.

Permit me, Eugenius, once more to address you, and to do it under the pleasing anticipation, that you have finished your course of studies with improvement and credit: and that you are about to appear in public life, and to enter upon the character which has been the object of your destination and pursuit. If you follow your studies with diligence, the review of your academical course will be pleasing to your own mind: if to that you have added the character of the virtuous youth, and of the pious and amiable Christian, your honour will be complete and your satisfaction

full: deserved applause will await you; and you will commence your ministry prepared and fitted for your office.

A new scene now opens upon you: and you are called to give a new and useful direction of all the stores of knowledge with which your mind has been enriched, and and to all the amiable and pious dispositions which you have cultivated. It will not be sufficient to attain to the ends of the function which you are about to assume, that you have genius, learning and elocution. The improvement of these must be the object of unremitting attention and the application of them must be animated by proper motives.

The office of a minister is truly honourable and highly useful. But then it derives its honour from moral and spiritual considerations, and not from those worldly distinctions which cast a glory round the departments of civil life. To feel the importance and dignity of your character, you must abstract it from the emoluments of wealth and the pre-eminence of rank. The honour before us is of the intellectual and spiritual kind: such as a pious mind only can relish, and immortality only can fully confer and display. The usefulness of your character is of a congenial nature; its effects may not be immediate and conspicuous, like those secured by the barrister, in our courts of law; or which in the first instance affect the property, liberty and fortune of men, as those produced by the eloquence of the senate, and the industry of the merchant. The fruits of your labours are to be discovered, if they appear at all, only in the illuminations of the mind, or the improvement of the moral and reli-

gious character, in the slow progress of truth, and the future harvest of knowledge, piety and eternal life. Here, again, you will have need, if you would feel a stimulus to the duties of your character, to abstract your mind, in a great degree, from present sensible things, and to bestow a close attention on moral and spiritual reflections. You must cherish the love of truth: your heart should glow with the ardour of benevolence and devotion: you must entertain a deep sense of the worth of the human mind, of the importance of divine truth, and of the momentous interests of another life: or your ministrations and preaching will be lifeless and jejune, destitute of the true unction, the mere efforts of learning and genius, the amusement or occupation of an hour; uninteresting, unedifying, useless.

Let it, then, be submitted to your consideration, whether it be not proper and necessary to enter upon your office with much previous reflection: to enquire calmly and seriously, by what motives you are influenced in the choice of it: and to commence it with fervent prayer? It is affecting and edifying to observe what were the workings of mind which some of our pious predecessors felt and cherished, and to what exercises of devotion they gave themselves up, before they appeared in the ministerial character, or formed a settlement in it.* When we enter

* Dr. JOHN EVANS, the author of the "Discourses on the Christian Temper," when he first took the whole pastoral charge of the congregation, with which he spent the principal part of his life and labours, spent a whole week in solemn retirement, and in extraordinary exercises

into any office with just sentiments of its nature; of the extent of its obligations, and of the importance of its leading design, it may be expected, that its duties will be fulfilled with alacrity and zeal: and that the office will be supported with propriety and dignity.

Another advice, which, in this connection I would offer to you is, that you would principally study to *be*, and to show yourself *the minister*. This is the character for which you have been educated: this is the character which you explicitly avow: and this is the character which the world expects you to sustain and adorn. It is very desirable that you should unite with it the learning of the scholar, and the politeness of the gentleman. But let it appear, by your whole deportment, and by the manner in which your time is filled up, that it is your prevailing bent to be *the minister*. Your good sense will easily see, that it is far from my meaning to discourage a cheerfulness of spirits and the graces of a courteous address or to recommend an austerity and stiffness of manners, an affected gravity and a priestly hauteur. No character can be pleasing which is not natu-

of devotion Dr. WILLIAM HARRIS, of Crutched Friars, upon his settlement, got the keys of the place of worship, where he was stately to labour, and going alone, he spent a whole day, in fasting and prayer to God, for direction and blessings in his future work as a minister. Dr. Harris's "Funeral Discourses," p. 288. Dr. Grovenor's "Funeral Sermon for Dr. Harris," p. 27. See also a long paper of pious exercises, on a similar occasion, pursued by Mr. MATTHEW HENRY. "Life," p. 47—57. 12mo. Edition: and the rules laid down for the regulation of his conduct in the ministry, by Dr. COTTON MATHER. "Life," by Jennings, p. 29—46.

ral, which does not sit easy upon a person. An artificial sanctity is disgusting and base. But, while every thing of that kind is to be carefully avoided, the decorum of your office should be carefully preserved, and its functions sedulously discharged. You should be *totus in illis*. Let it then appear that your attention is fixed upon the object of your office, and that you are devoted to its duties. Let your amusements in your unbended moments, your dress, and your general deportment, evince that you are mindful of the character you bear. A young minister in the vivacity of youth, and with the gay ideas of that period floating in the head, before the character is formed, is in particular danger of being betrayed into levities not consistent with the dignity, if not into indulgences incongruous with the purity, of his office. Let wisdom establish caution, till fixed habits of propriety will supersede this caution.

But, through all periods of life, let the same solicitude, the same ambition to act in character, and to excel as a minister, animate you. If you feel this laudable emulation, let it be directed to those objects that are more immediately connected with the faithful, honourable, and useful discharge of the duties, and a steady pursuit of the ends, of your office.

In this view you will see the propriety of my urging another point, namely, that you go on improving yourself in all knowledge, virtue, and piety. All that you have yet acquired is only laying the foundation; much, even through a long life, will remain

to be attained. Your powers are only opened: your thoughts put into a proper train: the seed only of knowledge and piety is sown. But a depth of learning, not yet fathomed; an extent of science, not yet comprehended; heights of wisdom and goodness, not yet reached, call for the vigorous application of all your time and powers; and will continue to furnish exercise for the one, and employment for the other, through the remainder of life. All the pleasure, all the honour, which you have as yet secured, is that of a good beginning only. That will soon be lost if not cherished, improved, and strengthened by unwearied attention and diligence. "You have not yet attained, nor are yet perfect." *Ars longa, vita brevis*. A noble superstructure may be raised on the foundation that has been laid: but without continued, renewed exertions it cannot be raised.

Let not piety sink into languor; let not genius lose its vigour; let not the first principles of learning and science be forgotten, for want of being carried on to higher attainments. Your sun, I suppose, has risen, and, to the joy of your friends, it rose fair and bright. Let it go on to shine more and more, with increasing brightness to the perfect day, till at last it shall set with a full effulgence of glory.

These hints are meant to apply to you particularly, as a minister. But were you to appear in life as a physician, a barrister, or a merchant, the general principles on which they proceed would apply to either of those walks of life with truth and energy. If you would support dignity of charac-

ter, it must be formed by attention to the best motives; these are acceptance with the Divine Being, and usefulness to our fellow men: these ends, though not in the same way, are to be sought and obtained in every profession and art of life. In every situation there is an appropriate propriety of character to be preserved; in no station can any valuable acquisitions be made without perseverance and assiduity; without the continual bent of the mind to its peculiar duties and aims; without the increasing exertion of every mental and moral power. Whatever office a young man is to fill, let him enter upon it with thought and reflection. Let him, whatever object is before him, consider how the best principles of conduct may be made to aid his particular views, and to blend with them; and let him lay down the rules by which he ought, and by which he will be governed. Having well weighed the wisdom and propriety of these rules, and having deliberately and seriously formed his resolutions, let them be held sacred through life; let purity, goodness, and dignity be the predominant objects of his aim, rather than the secular advantages and pecuniary emoluments of his station: they will follow as the rewards of his skill, industry, and integrity, and as the blessings of heaven on his enlightened, virtuous and laudable efforts.

All these reflections and hints, to hasten to a close, proceed upon the expectation which the vigour of youth, and the probabilities of life encourage us to indulge, viz. that you will live to finish your studies; that you will live to appear under that public character

for which you are destined. May a kind Providence answer our wishes! But still it is possible that your days may be cut off in the bloom of your youth, and that the hopes of your friends may be buried in the grave: allow me for a moment, my Eugenius, to obtrude on you the thought of mortality; allow me to adopt the exhortation with which Dr. Doddridge concludes the introduction to his course of Lectures in Divinity, and with a little alteration to leave it with you.

“I would remind you, dear Sir, that you may enter into eternity before you” have gone through the course of academical studies, which you are now commencing; “and, therefore, I would beseech and charge you, by all your hopes and prospects there, that it be your daily and governing care, after having solemnly devoted your soul to God through Christ, in the bonds of the Christian covenant, to live like his servant, to keep yourself in the love of God, and to endeavour in all things to adorn his gospel. So you will be most likely to succeed in your inquiries, through the communication of light from the great Father of lights; and so you will be prepared for the infinitely nobler discoveries, enjoyments, and services of the future state; even though you should be deprived of the residue of your days here, and cut short (as many promising youth have been) in the intended studies and labours of this course.”* I remain, with other

* Doddridge's Course of Lectures: Vol. I. Introduction, p. 5. K ppis's Edition.

hopes and wishes for you, my
Eugenius,

Your affectionate friend.

Charles James Fox.

[From Mr. Brougham's Speech at Liverpool, October 16, 1812.]

I yesterday took the liberty of professing myself as one of the adversaries, certainly in a very humble sphere, of Mr. Pitt's measures. I would not, however, have you to think, gentlemen, that my political creed is made up only of opposition and denial—that I feel nothing but antipathies, or acknowledge no leader to follow and venerate. I avow myself among the most zealous followers of a man who has now, as well as his celebrated antagonist, unhappily for England, mingled his dust with the sacred ashes of the fathers of her liberty. When I express, or rather attempt to express, my profound and unalterable veneration for his memory, it is not surely in the vain hope of increasing my love for him, but that I may pass the last moments I have to be amongst you in performing the duty, most sad, indeed, but most pleasing to our feelings—I have not named him—is it necessary I should? I am speaking to you, friends of liberty, advocates of peace, of one who was your undaunted leader in every struggle for the constitution; in all the efforts which you have seen made for the repose and the happiness of mankind! Of him in whom the mightiest powers of eloquence were far less wonderful, than the prodigious virtue which unceasingly pointed them against all the enemies of human happiness; and against every thing that ordinary mortals might call his own interest or ease: who knew of no interest but yours, nor could taste of any ease, while despotism and intolerance, and war, were ravaging the earth: who blending in his genius the severer qualities of profound intellect, free, enlarged, and original conception, with the most attractive graces that can adorn the mind—tempering the sublime features of his talents with the softness of the most amiable virtues, and exposing whatever human failings he had with the honest simplicity that pervaded each part of his frame; presented to his attached followers a character, if possible, more to be loved than venerated, and taught all that approached him, at how humble soever a distance, to cultivate him, rather with the homage of their affections, than their fears. It was he who, for your sake, and for the great cause of civil and religious freedom, vowed eternal war with your oppressors, and united to himself those faithful friends of their country, whose exalted rank, I sincerely believe they undervalue compared with the place they possess in your service, whose vast possessions they account as less precious than the treasure of the people's love; among whose titles and honours they regard that illustrious descent as the chief, which they derive from the noble martyrs of English liberty! He was their leader and yours—alas! I need not name him; for with whom can you possibly confound him? Yet it may be grateful to our ears to hear that name which is all that remains of him. I am then a follower of CHARLES

FOX.—(*Immense shouting, united with expressions of grief*). By his principles it is my delight to regulate my conduct—and judging by what he did and said, of what he would have done had he been preserved to our days, I feel well assured, that he would have now followed a course if possible still more popular, because he would have seen, more and more clearly, the vital importance to the country of a strict union between the people and their leaders, against the growing corruptions and augmented insolence of the court!

Liverpool Mercury, Nov. 6, 1812.

Remarks on the Quakers' Yearly Epistle.

[Concluded from p. 615.]

For what good purpose the amount of what these Epistles call “sufferings,” is annually blazoned, it is difficult to say. It may serve to shew the aggregate and comparative wealth of such of the members of the Society as are by law subject to the payment “of tythes,” and other ecclesiastical demands, &c. And if I have been rightly informed, the original intention of the Society in directing these accounts to be collected and recorded, was, that they might be able “to give a true account thereof to the Government when occasion requires,” in order that they might be relieved from what they conceived the grievous burden of tythes and other ecclesiastical demands. These accounts have been annually collected for above 110 years, with minute details of each particular case duly witnessed, as if prepared to be adduced as evi-

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dence in a court of justice, and yet no such use is made of them, nor any other that I can find, after such immense pains have been taken by committees appointed in each meeting to collect these accounts from house to house, except the insertion of the gross amount in the Yearly Epistle. Nor can I learn after much inquiry why it is inserted in those Epistles, where it always seems to be awkwardly introduced, and out of its place.

After observing, that “the infamous traffic with Africa in slaves has been abolished by law,” they say with much propriety, “we desire friends not to forget that slavery still exists within the British empire.” This is becoming those who possess and are duly sensible of the inestimable advantages of civil and religious liberty. The Epistle adds, “and to suffer their sympathy still to flow towards its oppressed victims.” It was not, however, a mere indulgence of sympathetic feelings, but an excitement of the public mind to a due sense of the enormities of the slave trade, which paved the way for its abolition. And if ever the just stigma which attaches to British legislators for permitting slavery within its jurisdiction is removed, it will, most probably, be brought about by similar means. Nor could any body of men come forward with more consistency than the Quakers, to arouse their countrymen to exert themselves to wipe away this reproachful stain also from their statute book. The early, the persevering efforts of the Society, acting, not like a body whose members held various opinions on the subject, but as be-

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ing all of one heart and of one mind, with regard to the abolition of the African slave trade, is not forgotten by a generous minded people. The knowledge of this fact, so honourable to this Society, the known advocates of peace and good order, who conscientiously object to such use of arms as may take away life, even in a just quarrel, or a purely defensive war, will have prepared the public for receiving their appeals on such a subject with attention: And I trust "their sympathy" will in time produce its proper influence. They have much reason to feel encouragement on this occasion, from the reflection suggested by one of the instructive parables of our great Lord and Master,—“A little leaven leaveneth the whole lump.”

“Though the subjects of *our concern* may be somewhat various,” say the compilers of this Epistle, “it is still pleasant to reflect that *all are aiming at the same object*, and all looking to *the same Lord* for his gracious assistance.” This is truly like Christian brethren, to give each other credit for aiming at the same object, while the subjects of their concern may have been even more various than appears by the Epistle. And I should hope the indulgence of such Christian dispositions one towards another, would dispose them to extend an equal degree of candour and charity to others also. The subjects of *their concern* may be various, and yet they may all be aiming at the same object, with as much success too, as the poor publican who was censured and disowned by the self-righteous pharisee.

Even while putting this charit-

able construction on each other's aim and object, as being capable of promoting the same end by various means, the Epistle insists as a matter of great importance, as it most surely is, that all should be “looking to *the same Lord* for his gracious assistance: having *the same faith*, and being baptized with the same baptism.” As this paragraph gives no explanation whom it speaks of as “*the Lord*,” and twice afterwards as “the same Lord,” I feel myself called upon in justice to consider it as speaking of *God the Father*, seeing those terms have always that meaning in the Scriptures, unless a different application of them is *particularly marked*. No text is specially referred to in this passage, but the sense of those which are evidently alluded to, lead to the same conclusion. They are, I suppose, these, as none can well be more pertinent to the occasion: “*The same Lord* over all, is rich unto all that call upon him.” Rom. x. 12. “*One Lord, one faith, one baptism, one God and Father of all*, who is above all, and through all, and in you all. But unto every one of us is given grace, according to the measure of the gift of Christ.” Eph. iv. 5, 6, 7. If any language can be more clear and definite than this, it must I believe be sought in the writings of the same apostle, who assures us in the first chapter of this Epistle, that the Great Being to whom he addressed his “prayers,” and gave “thanks,” was no other than “*THE GOD of our Lord Jesus Christ, the Father of Glory*.” How then “can it be otherwise,” I would ask in the words of this Yearly Meeting

Epistle, "than that we should rely on the same Lord?" The great importance of knowing to whom we address our supplications and offer supreme worship, is most strikingly intimated by our Great Master, in his discourse with the woman of Samaria, when he says, "Ye worship ye know not what: *we know what we worship, for salvation is of the Jews.*" That is, the true object of worship, the author of salvation, has been made known unto the Jews, and is acknowledged by them as the Supreme God. The two next verses inform us in the words of Jesus, the Messiah, that, "The true worshippers shall worship the Father." As if he had said, worship addressed to any other object is unworthy of the name; or, worshipping "ye know not what." He next says what sort of worship only can be acceptable when addressed to the proper object. He does not say whether it should be mentally or vocally, in this form of prayer, or in that posture. No; but "in spirit and in truth, for the Father seeketh such to worship him." This is as indispensable a condition as the foregoing, and the next verse assigns a most cogent reason for duly attending to both. "God is a spirit, (not three spirits, nor even two) and they that worship him, must worship him in spirit and in truth."

After having spoken, surely in uncouth language, of "those *plunges into exercise and conflict* which wash us from confidence in our own exertions," we are intreated "to consider that it is by means of individual exertions, under the direction of the *omnipotent master builder*, that the

work is to be effected to his praise." When I consider the application of the term *omnipotent* in the Epistle for 1810, to the meek and humble Jesus, I am somewhat doubtful to whom this phrase was intended to be applied: whether to "that same Jesus whom the Jews crucified," whom "God raised up,"—and made both Lord and Christ," or to his "God and Father." In the sacred writings "*omnipotence*" is only ascribed to Jehovah, or God the Father. And the other term which is so oddly combined with it in this Epistle, is applied in the New Testament, to no one but the Apostle Paul, who says, "According to the grace of God, which is given unto me, *as a wise master builder*, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon." 1 Cor. iii. 10. How then can any person have thought such an appellation more appropriate to the Supreme Being, than such as the Scriptures furnish in the richest profusion? If the mention of a spiritual house just before was thought to require a continued allusion to that subject, and the intent was to be explicitly understood, how natural would it have been to have said under the direction of him "that built all things," that "*is God.*" Heb. iii. 4.

That "Christian love leads to universal benevolence" is readily granted, the same love "which takes its origin in the boundless mercy of God," as stated in the beginning of this Epistle, and if the latter end had recognized some similar scriptural truth concerning "*the head of Christ,*" it

might not have injured the paragraph, which, as it stands, reminded me of a passage in William Penn's Works, written in reply to an opponent who had asserted that "the Christian religion is nothing but the service of Jesus of Nazareth." In answer to which partial statement of the truth, Penn says, Vol. II. p. 813: "That the Christian religion is nothing but the service of Jesus of Nazareth, I shall readily agree; for the service of Jesus of

Nazareth is the service of the God and Father of Jesus of Nazareth; and that is 'to fear God and keep his commandments; and to love God above all, and our neighbours as ourselves; this is the whole duty of man.' Eccl. xii. 13. Matt. xxii. 37, 39. That which man has to do in the world for salvation." I am, Sir, with best wishes for the prevalence of these truly evangelical doctrines, sincerely yours,
AN UNITARIAN CHRISTIAN.

CONTRIBUTIONS TO BIBLICAL CRITICISM.

QUODCUNQUE POTEST—ADDIT ACERVO.

Hor.

Remarks on the Epistle to the Romans.

The main object of this Epistle, is to remove the prejudices of the Jewish against the Gentile believers. There is a great resemblance between it and the Letter to the Galatians, in the nature and the reasoning of them. Paul, however, writes to the churches in Galatia, whom his own preaching had converted, with more authority than he does to the Christians at Rome, with whom he had no personal acquaintance. It is difficult to conceive either how the important matters of which he treats, could have come into discussion in any age after the apostolic, or, if they did, how they could have been handled in a manner which should furnish no suspicion, which should betray no consciousness, of fraud.

He begins with expressing his joy on hearing of the attachment of the believers at Rome to the gospel, and his wish to visit them. Afterwards, he represents the ab-

solute necessity of the Christian revelation to *all* mankind, to Jews and Gentiles without exception. In this part of his undertaking he draws an impressive, but not exaggerated picture of the depravity of the Heathen world before the coming of Christ, a depravity which even grew out of the essence and the forms of their religious worship. He also points out the error of his countrymen in reposing themselves on their privileges, as the descendants of Abraham: and, while he admits the value of these privileges, he proves their inefficacy to final acceptance and salvation. Then he describes Jesus Christ as a mercy-seat, whence the divine forgiveness is, as it were, exhibited to penitent sinners, of every nation under heaven. At the same time, he is careful to shew that this doctrine, far from encouraging sin, should produce a thankful and affectionate obedience. He goes on to illustrate the correspondence of the rejection of the Jews, and of the

reception of believing Gentiles into the Christian church, with ancient prophecy; he sheds the tears of a patriot over this sad reverse in the condition of his brethren, his kinsmen after the flesh; but he looks forward to their conversion and restoration, and, in this assurance, cautions the Gentile Christians not to insult the Jews. The epistle concludes with some admirable practical advice, suited to the circumstances of the society at Rome.

This part of Paul's writings, is signally estimable for the benevolence of spirit, the comprehension of understanding and the soundness of judgment, as well as for the fervour of devotion, which it displays. The reasoning is close and pertinent: and there is much less of a real than a seeming neglect of method. No where does this apostle pour forth more freely the abundance of his heart, or employ language, at once more sublime and beautiful. Here we have examples of metaphors, allegories, personifications, and other figures of speech, which for propriety and force, have not perhaps been surpassed by any author. When Sin and Death, on the one side, when the Grace or Favour of God and Righteousness and Life, on the other, are represented as mighty potentates in mutual warfare, and when the Jews and the Gentiles are respectively set forth as the natural and as the wild olive tree, who can withhold his tribute of admiration of the taste and genius and eloquence of the writer?

It does not appear to me that Paul treats in this epistle, or indeed in any of his letters, of those controversies, about predestination

and election and reprobation, which agitated a later age. The truth is, he does not now speak of the election or rejection of men considered individually but nationally, as belonging to one or other of the two grand divisions of the human race—to Jews or Gentiles. Nor does he any where hold forth the Supreme Being as acting with regard to these in what we should call an *arbitrary* manner: on the contrary, it is more than intimated that whatever God does, is done for ends worthy of infinite wisdom and goodness, even though, at present, they may not be discerned by his imperfect creature man. What some persons term the sovereignty of God, should not be looked upon as a *capricious* sovereignty, as a mere exercise of the will, independently on moral considerations. This were to degrade the Deity to a level with certain of the sons of men. It is remarkable that when the scriptures speak of *his* thoughts and ways as being above *our* thoughts and ways, they speak of them as being such *in point of mercy and of kindness*. His compassion and readiness to forgive, are said to exceed ours, even as the heavens are higher than the earth, and therefore he claims at once, our deepest veneration, warmest gratitude and most cordial service.

These observations, I trust, will aid the evidence which is usually produced for the genuineness of this epistle: I shall briefly notice Mr. Evanson's reasons for treating it as a forgery.*

He says that Paul "never had the least idea of travelling into Spain," notwithstanding his de-

* Dissonance, &c. sub fin. 1st ed.

claration to that effect in chap. xv. 28. In other words, he contends that the history of the apostle does not justify this assertion in the epistle. My answer is, we learn from Acts xix. 21. that he actually had an intention of seeing Rome: and what could be more probable than that, after visiting Italy, he would go to Spain? From a comparison of the two passages Paley* has deduced what, in my judgment, is a fairer and sounder inference.

Mr. E. deems it unlikely that there should have been a Christian church at Rome "in the reign of Nero." Now *strangers* from this metropolis of the world, were present at the effusion of the Holy Spirit, on the day of Pentecost: and J. H. Michaelis, whose opinion is entitled to particular regard on a question of history and criticism, has stated the principles on which he pronounces it "not extraordinary" that, when Paul wrote his Epistle to the Romans, Christianity was in a flourishing condition at Rome.†

The author of the Dissonance adds, "they were not Christians but Jews who met Paul at Appii Forum." I grant it would be too much to conclude simply from the word *brethren* that they were his fellow-believers in Jesus Christ. The term is applied sometimes to Christians and sometimes also to Jews. But, as Paul, on his arrival at Rome, found it necessary to call together the chief of his countrymen, and as none of them appear to have visited him spontaneously, the presumption certainly is that

the *brethren* who went to meet him, as far as Appii Forum, were Christian converts.

According to Acts xxviii. 28, the Jews at Rome are assured by this apostle that the gospel, in consequence of *their* rejection of it, is preached and will continue to be preached with success to the Gentiles. How could Mr. E. discern in this declaration any inconsistency with the fact of a Christian church being then in existence in that city?

He objects to Paul's being represented as having a personal acquaintance with so long a list of members of this church. But the objection vanishes the moment we reflect upon the intercourse which subsisted between the capital and nearly all the provinces of the Roman empire. That the apostle makes mention of Aquila and Priscilla, is a circumstance on which Paley* lays great stress, as furnishing, together with a passage in the history of the Acts, &c. a coincidence of date. Nor could Mr. E. well be ignorant that most commentators interpret Rom. xvi. 13, of one who was literally indeed the mother of Rufus, but whom Paul was accustomed to regard with something of filial reverence and gratitude, on account of her affectionate, nay almost maternal, good offices to himself.

Finally, The writer of the Dissonance refers to the eleventh chapter of this epistle, as a decisive proof that the author was not St. Paul, but some person who lived and wrote some time after the destruction of Jerusalem.

* Horæ Paulinæ, Ep. to the Rom. No. iii.

† Introduct. to N. T. vol. iv. pp. 91, 92, 93.

* Horæ Paulinæ, as before, No. ii.

Here, I confess, I am at a loss to perceive any connection between the verses which are quoted, and the purpose for which the citation is made. It will be sufficient to reply that these passages are prophetic, and describe a future and not a past event.

On the whole, I submit to my readers, whether Mr. Evanson's arguments, not perhaps very forcible in themselves, either separately or collectively, have any weight, when opposed to the external and internal testimony in support of the proposition *that the Epistle to the Romans was dictated by Paul?*

Peter's Dissimulation at Antioch. Gal. ii. 11, 12, 13, 14.

The artlessness of this narrative is worthy of our attention.

It does not belong to a formal history, but is introduced by Paul into his letter to the Galatians, merely for the sake of shewing that, instead of his having received his knowledge of the gospel (according to the insinuation of his enemies), from human instructors, nothing had been communicated to him, on the subject of the Christian dispensation, but by Jesus Christ himself: nor had he visited any of the apostles till some time after his conversion; and he had even opposed one of the principal of them in the affair which forms the chief topic of this epistle. His statement of the transaction is not unnecessary or impertinent: it falls in as naturally as possible with the course of the argument, and carries with it, so far, a mark of truth. Mention is also made of the names of persons: and the liveliness of the description is a

presumption that he who drew it, was present at the scene and a party in the dispute. The allusions are not indefinite, but circumstantial and direct: nor are the time and the place unnoticed.

Further, The relation agrees with what is otherwise known of the respective characters of Paul and Peter.

In every stage of his life, Paul was distinguished by the united zeal and firmness of his mind, by his unwavering attention to one great purpose. Before his conversion, he is ardent for destroying the faith of Christ: when he is brought to a knowledge of the truth and called to the office of an apostle, his grand object is to preach among the Gentiles, the unsearchable riches of Christ. His leading qualities are the same, with the only difference of their being better governed and directed when he became a Christian. Peter, on the other hand, with no intention of acting wrongly, is always the creature of feeling rather than of reflection, and is hence betrayed into capital and, had it not been for the ingenuousness of his temper, fatal errors. In this apostle there seems to be more than a common susceptibility of impressions from the events and objects of the moment. We account on this principle for his language and behaviour to his Divine Master, for his now expressing his readiness to go with him to prison and to death, for his now denying that he knew him and then being pierced to the heart with godly sorrow, on the eye of Jesus meeting his. These separate features, in the two apostles, are exhibited on the occasion before us. Paul, without even cal-

culating on any loss of his popularity among his believing countrymen, boldly maintains, in their presence, the freedom of the Gentile converts: Peter, in the conduct which gave rise to this interview and reproof, was more influenced than he ought to have been by temporary circumstances; when he was not in the sight of any Jewish Christians, he associated fearlessly with the Gentile members of the church—when certain men came from James, *he left the society which he had previously cultivated.* In a word, Peter denying his Lord and Peter dissembling at Antioch are, we perceive, one and the same. There is a congruity in the character which denotes that the scenes representing it are not fictions: and the same remark applies to that of the apostle of the Gentiles.

Another way in which the dispute between Paul and Peter illustrates the truth of Christianity, is the inconsistency of such a dissension with the supposition that these apostles conspired to impose a cheat upon the world. Imagine that they had embarked in an undertaking of this nature, and you may be sure that neither of them would have said or done any thing to weaken even for a short time, the credit of the other in the eyes of their followers. The feelings of honest indignation would then either not have existed or have been suppressed. Nothing is so injurious to a fraud as a serious difference of opinion among its contrivers or its instruments. Truth, on the contrary, has nothing to dread from the varieties and even the opposition of sentiment and behaviour which, to a certain extent, may be found among those

who are equally its friends and advocates. The freedom of Paul in delivering his reproof and the humility with which it appears to have been received, are highly honourable to the Christian cause, as well as to the memory of these apostles. It should be recollected, moreover, that their doctrine was the same, and that a controversy of this kind could not have happened except in the earliest age of Christianity.

This portion of sacred history seems to destroy the claims of supremacy which are set up by the pretended successors of Peter. There are those who contend not only that he was the first Bishop of Rome, a proposition which they rather assume than are capable of proving, but, further, that he was chief of the apostles. Now Jesus gave no supremacy to any of his apostles: and in the occurrence under our review every thinking reader will admit that Peter's conduct was extremely faulty, and that he appeared with far less advantage than his reprover. Honoured, no doubt, he was, with many marks of his gracious master's notice: yet these, when examined, will be found to have proceeded from the desire of him who knew what was in man, to afford his fluctuating disciple the strongest evidence of the heavenly origin of the gospel. And if, after our Lord's ascension, if, on the day of Pentecost, and other occasions, Peter took the lead among his brethren, we may be satisfied that the fact was owing to his temper, habits and circumstances, and not to any appointment of him to this special office on the part of Christ. Highly valuable and useful as he was, his dissimu-

lation at Antioch proclaims him to have been fallible: and the candour with which his defects and those of some of the other apostles, are recorded, is a sign of the truth of their doctrine, and may answer the beneficial end of rendering us dissatisfied, in matters of Christian faith and practice, with any absolute guide inferior to him who is our head, even Jesus, the shepherd and bishop of our souls. We are built, indeed, on the foundation of prophets and apostles: but then Christ himself is the chief corner stone.

Dr. Middleton*, who does not attempt to justify Peter's behaviour in the instance which I have been considering, is, nevertheless, of opinion that Paul was guilty of much the same inconsistency when he complied with some of the ritual observances of the Jews, for the sake of gratifying the prejudices of his countrymen. Now there is a wide distinction in the cases: and Paley has furnished the proper reply to the allegation.† While the course pursued by Peter was detrimental to the rights and the comfort of the Gentile believers, whom he virtually constrained to *judaize*, Paul neither said nor did any thing which could, in the least degree, affect the liberty wherewith they had been invested by the founder of the gospel.

The manuscript to which Grotius refers in his Annotations on the New Testament.—

* Posthumous Works, Article i.

† Horæ Paulinæ. Galat. No. x.

In vol. v. (394) of the Monthly Repository, I spoke of Grotius as citing the *Codex Bezae* under the designation of *Manuscriptus qui in Angliâ est*. This opinion I had entertained in consequence of remarking the agreement between most of the various readings which he quotes and those of that celebrated document. However, on referring to Wetstein's Prolegomena, § 4, and to Hammond's note upon Ephes. ii. 15, I see reason to conclude that Grotius really had in view the *Codex Alexandrinus*, which often coincides, as is well known, with the *Codex Bezae*. I beg therefore to avail myself of the earliest opportunity of mentioning and correcting my mistake.

N.

Oct. 30. 1812.

Illustrations of Scripture.

[From an Interleaved Bible.]

Daniel viii. 3.

The oriental historians have mingled the little that they know concerning the transactions of European nations, particularly concerning the reign of Alexander the Great, and his conquest of Persia, with so many fabulous and incredible circumstances, that hardly any attention is due to them. Though they misrepresented every event in his life, they entertained an high idea of his great power, distinguishing him by the appellation of *Escander Dhûlcarnein*, i. e. *The Two-Horned*, in allusion to the extent of his dominions, which, according to them, reached from the Western to the eastern extremity of the earth.—*Herbelot Bib. Orient. Art. Escander.*

REVIEW.

" Still pleased to praise, yet not afraid to blame.

POPE.

ART. I. *Traité où l'on Expose ce que l'Ecriture nous apprend de la Divinité de Jésus Christ. Par Feu Monsieur Pierre François Le Courayer. A Londres. 1811.*

Or, *A Treatise on the Divinity of Christ, by Dr. Le Courayer. 8vo. pp. 392. White and Cochrane.*

This Treatise is on many accounts worthy of particular attention. The author in his character and circumstances was singular. Educated in the Church of Rome, he was a regular monk and chief librarian of the Abbey of St. Genevieve, at Paris. About the year 1728, when he was in the forty-seventh year of his age, he wrote a Treatise in defence of the validity of *English Ordinations*, the publication of which raised against him a violent persecution that occasioned him to leave France, and to take up his residence in England. Here he was patronized by the noble and the learned: from Government he obtained a pension of 200*l.* per annum. He died at the advanced age of 95, in October 1776. His protracted life was devoted almost entirely to the study of theology. He continued in communion with the Church of Rome, attending mass when he was in London, though in the country he joined in the service of the Church of England. The manuscript of this tract on the Divinity of Christ was given by him to the Princess Amelia, daughter of our late sovereign,

George the Second, fairly written in his own hand, with a request that if it were published, it should not be till after his death. The MS. was given by the Princess to Dr. Bell: who, with some apologies for publishing a work, containing doctrine contrary to that of the Church of England, has sent it to the press. The doctrine supported in this treatise must excite peculiar interest, when the quarter is considered whence it has come. The Unitarians will doubtless be disposed to glory on account of the support which their distinguishing tenet has obtained from an advocate every way qualified to give a decision, unbiassed and candid and that is the result of the most extensive and persevering investigation.

The first section is chiefly preliminary. The design of it is to shew that the writers of the New Testament were sufficiently qualified to give a decided testimony concerning the person and offices of Jesus Christ, and to do that whether they are supposed to write from plenary inspiration or only from the principles of integrity and honesty which mark authentic historians. The second section proves by a minute detail of evidence and rigid examination of all the passages in the four evangelists which bear on the point, that the *Jews* never regarded Jesus as God during his life;—that the apostles never regarded him as God during his life; that they never regarded him as God after his death;

that he was considered by them as a prophet, as the Messiah and the Son of God; and, that these titles are perfectly consistent with his *proper humanity*. It is likewise evinced, with very great perspicuity, that the miracles of our Lord *proved*, and were only designed to prove, the *validity* of his mission, and not the Divinity, taking that term in the strict sense, of his person; and, moreover, that his discourses, as well as his miracles, have for their object, not the establishment of his personal Divinity, but the truth and importance of his mission. In the third section, amongst other particulars worthy of notice, is enquired,—“What is the fundamental point of the Christian religion?” Which is shewn to be the belief of the mission of Jesus and not of his Divinity.—It is proved that the apostles required of those whom they baptized and admitted into the church, faith in the Messiahship of Jesus, and not in his supposed Godhead. A large collection of texts of scripture is introduced in proving or illustrating the points canvassed under these heads, in the selection and elucidation of which, very considerable originality and acuteness are discovered.

Some remarks are made on passages in the evangelists that are commonly brought to support the proper Divinity or pre-existence of Christ, which appear to have entirely originated with the author, and are not to be found in the writings of either the old Socinians or the modern Unitarians.

In the opinion of Dr. Courayer, there cannot be a doctrine relating to the person of Christ, which is

more foreign to the gospel than that of the Tritheists, who maintain there are *three* distinct substances or subsistences in the Deity, and all of them equal, and that of the Arians who say there are *three* substances and two of them *unequal*. He asserts in the most positive manner, in various parts of his tract, that the doctrine of the Socinians is the most conformable to the scriptures and to the Catholic faith. The following are the words (p. 307), in which he bears his testimony to Socinian orthodoxy:—

“It is certain that on the article of the unity of substance in God, their sentiments ought to be considered as perfectly orthodox, since they make that truth the foundation of their system of religion.”

After all, however, the learned monk shows that he associates himself so nearly with the Socinians, not from *choice*, but from necessity. He professes to disapprove the Socinian interpretation of the proem of the first chapter of the Gospel of John, and the passages in the Epistle to the Colossians in which creation is ascribed to Christ. He will not admit that they relate to the new creation, to renovation or a moral change. He contends that they have reference to the *logos* or word, (i. e. the wisdom or the power of God,) by which the material universe was formed, and that became, in due time, united to the man Jesus. There seems in this specimen of interpretation an inconsistency, and a departure from his usual sagacity and acumen.

He gives the same sense that is commonly given by the Socinians to those passages which speak of Jesus “descending from heaven,” “being with God,” “having glory

before the foundations of the world," and being before "Abraham." Why then should he hesitate to adopt the Socinian interpretation of creation when attributed to Jesus, since that appears to be only a branch of the same general scheme of interpretation, by which the import of the preceding phraseology is fixed? Besides, the creation that is spoken of in the Colossians is evidently referred to Jesus as the Messiah, and as the head of the Church, and not to an abstract principle of power or wisdom which dwelt originally in God and was communicated in some incomprehensible mode to the man Christ Jesus.

In various places the venerable author speaks of an *union* of God to the *man Jesus*, though he denies an *unity*. By which he means, so far as he can be understood, that Jesus had a larger communication of supernatural power than any other of the prophets and messengers of God.

He takes special care to prevent it being supposed he meant that in consequence of this union, the human nature received any properties of the divine nature, or the divine nature any properties of the humanity.

Indeed, after all the divisions and subdivisions of schemes on the doctrine of the Trinity and the person of Christ, there are no more than *three* which are intelligible, viz. that of the Tritheists, the Arians, and the Socinians or strict Unitarians. When the other schemes are analysed and put to the test of fair criticism, they turn out to be nothing else than one of these. As to the systems of modal Trinitarianism and Sabellianism,

they are only Socinianism very thinly disguised.

That his posthumous reputation for orthodoxy might not be injured with Protestants as well as Roman Catholics, this prudent son of mother church wishes it to be known, that though he accords with the Socinians in the article of the divine unity, he widely differs from them in reducing all the effects of the death and sacrifice of Christ to that of an example alone—in depriving God of the foreknowledge of future contingencies—in denying the eternity of the torments of hell, and in reducing revealed religion to little more than the establishment of the great truths of natural religion. How far the modern Unitarians are implicated in these charges, since "they are of age" they can answer for themselves.

The perusal of this Treatise, to every inquirer after scriptural truth, will amply repay the labour. It is hoped that a sufficient degree of attention to its valuable contents will be excited, to give publicity and currency to a translation, which no doubt in that case would soon be attempted.

W. S.

ART. II. *Thoughts on the Utility and Expediency of the Plans proposed by the British and Foreign Bible Society.* By Edward Maltby, D. D. Prebendary of Leighton Buzzard, in the Cathedral Church of Lincoln, &c. London: printed for Cadell and Davies, 1812. 8vo. pp. 68.

ART. III. *Observations, designed as a Reply to the Thoughts of Dr. Maltby, on the Dangers of*

circulating the whole of the Scriptures among the Lower Orders. By J. W. Cunningham, A. M. Vicar of Harrow on the Hill, and late Fellow of St. John's College, Cambridge. London: printed for Hatchard and Co. 1812. 8vo. pp. 67.

Future ecclesiastical historians will record the memorable fact, that, among the Protestants of these United Kingdoms, the great body of the clergy of the church of England, and they alone, have discountenanced, not to say actively opposed, the British and Foreign Bible Society, and also the instruction of the offspring of the poor in the Scriptures, without note or comment. At a moment when we were painfully impressed by this consideration, we met with the following sentence in one of the most respectable of our daily prints:*

"Dr. Duigenan called upon the House [of Commons] to look to the conduct of the heads of the Roman Catholic clergy in Ireland, Doctors Troy, Hussey, Coppinger and Milner, who, when a proposition was made for the erection of schools for the education of the children of the poor, opposed all plans which went to admit persons of all sects to the advantages of these establishments."

Whether this part of the learned civilian's speech be correctly reported, we have not the means of ascertaining; nor is it our province to judge of the pertinency with which *he* insists on the opposition of the Irish Catholic priesthood to union and comprehension in some of the most important of all human

undertakings. We quote the passage as we find it, and are persuaded that it has a very striking and useful application to the state of things on this side of the channel, whatever be the situation of them on the other.

Of the Lancasterian schools indeed Dr. Maltby is the avowed and enlightened friend: and though we cannot subscribe to his thoughts on the utility and expediency of the plans proposed by the British and Foreign Bible Society, yet we give him the fullest credit for the purity of his views, and listen with the most respectful attention to his reasonings. He is a scholar and a writer of no ordinary merit. In point of information, of style, and of unaffected candour, he rises far superior we say, not merely to Mr. Cunningham (for were this the extent of his ascendancy his honour would be trifling), but to most of the controversialists and theologians of the day. If his arguments have not convinced us, we have been edified, however, by his good sense and moderation: and we are not ashamed of acknowledging that from such a man we differ with reluctance.

His objections to the society are singular: he thinks it no self-evident axiom that the whole of the Bible is necessary, or could be intended, for the use of all classes of mankind; and he tells us that it cannot be understood without a comment, and that the end of the institution would be better answered by the circulation of a selection from the Scriptures. Now, to these statements, and to the reasoning employed in illustration of them, it seems a proper, and

* *Globe*, April 24, 1812.

might be a sufficient, reply that, according to the concession of Dr. Maltby himself, the whole of the contents of the sacred volume are "important to the evidence and the explanation of our religion;" and, further, that the church of England prescribes the reading of them *all*, successively, in public worship, that whoever sees or hears the comment ought, in justice, to be in possession of the text, that there would be extreme difficulty in forming a selection for *common use* and *general circulation*, and that the society in question actually provides Testaments as well as Bibles.

It becomes us, however, to be more minute in our notice of his pamphlet.

1, 2. "Surely," says Dr. Maltby, speaking of the Bible Society, "if the promises held out by the promoters of this plan, or the views entertained by its zealous advocates, had a reasonable expectation of being accomplished, every true Christian must, of necessity, concur in it. But it will not, I trust, be thought to derogate from the sincerity of the zeal of such a Christian, if he pauses to consider in what degree it be probable that such hopes and such views can be realized. If, upon reflection, he is satisfied that there are far more difficulties in the way of an useful and complete fulfilment of the expectations, cherished by such a society, than are apparent at first glance, not only is he justified in withholding his concurrence, but it is an act of duty, also, publicly to state his reasons for refusing to concur in it."

Upon these sentences we will only observe, that the difficulties may indeed be more and greater "than are apparent at first glance," while, nevertheless, they may not be such, either in number or magnitude, as to preponderate against the proposed and obvious advantages of the undertaking.

4. "He is very far from contending that there are no cases in which it would be desirable to bestow a Bible, or in which it would be highly meritorious to bestow it. But, after much inquiry as well as observation, he entertains great doubt as to the number of such cases; and, consequently, is of opinion that every purpose, substantially useful, might have been effected with far less labour and far less expense, and without increasing a spirit of religious faction, towards which even a distant approach should be most carefully avoided."

The inquiries and observation of other persons, we answer, have shewn that there is a larger multitude "of such cases," much larger, it must with regret and shame be owned, than was commonly imagined. As to the Bible Society being accompanied by an increase of the "spirit of religious faction," the friends of this institution, be it remembered, are most desirous of general union: and its object, laws and measures are eminently catholic and comprehensive; so that, if, after all, it is, unhappily, the occasion of "increasing a spirit of religious faction," the *source* of the evil will be found elsewhere.

7. "I may ask—to what end either a poor man in our own country, or a convert from other religions, shall be told to read the peculiarities of the Mosaic law, contained in the latter part of Exodus, and the whole of Leviticus? To what purpose they shall read by far the greater part of Numbers and Deuteronomy?"

We will here remind Dr. Maltby of his own words: these books are "important to the evidence and the explanation" of the Jewish religion. In the directions which some of them contain in respect of ceremonies, the poor man may discern a sign of *reality*: in the exquisitely humane precepts of the moral code of Moses, he

will see a confutation of many a misrepresentation made by unbelievers; and in *Deuteronomy*, he will behold a strong attestation to the narrative in *Exodus* and *Numbers*.

13. Of Dr. Maltby's catalogue of those books of the Old and New Testament in which "all parties will allow that every truth or doctrine essential to the belief or conduct of a Christian is contained," we must say that it excludes some to which multitudes besides ourselves ascribe no small importance. To mention a single instance, if we do not circulate the former of Paul's letters to the Corinthians, we, so far, deny the poor man the benefit of reading two of the finest and most impressive chapters in the Bible—we mean the thirteenth and the fifteenth of that epistle. Perhaps indeed not even the smallest number of Christians would quite agree in framing a selection of the Scriptures for common use and dissemination: and this difficulty, or rather impracticability, of consent is, in our judgment, a satisfactory reason for the distribution of the whole.

17. "Nor can it be a matter of concern to them [the unlearned], whether circumcision was, or was not, necessary to the Gentile converts, nor what is the precise meaning of the various allusions to the approaching destruction of Jerusalem, which are so frequently to be met with in the apostolical writings."

Yes! Being themselves of Gentile extraction, they are deeply interested in knowing whether they be released or not from the obligation of practising a burdensome and most painful rite: they are interested too, in understanding whatever can throw light on "the evidence," or contribute to

the "explanation" of their religion.

24. "It is proposed to put such a person [confessedly illiterate] in possession of this book [the Bible], without any intimation of its difficulty, without any caution as to the danger of misinterpretation, &c."

Yet the evil, if evil it be, is inseparable, we conceive, from the just exercise of the privileges and principles of Protestants, *when acting in mutual concert*: and even, on Dr. Maltby's own shewing, there can be no danger when the clergy and other ministers of religion are attentive to their duty.

25, 26. We share in our author's wishes for a new translation of the Scriptures: in the mean time, however, we must do what we can, though it be not all of which we are desirous. Much might also be expected from a revision of the articles of the English church. But who that discerns the signs of the times, can indulge the hope of its being made? Who does not perceive that the season for it has long since passed away?

31, 32. "Let it be recollected, it was considered a great privilege at the time of the Reformation, that one Bible in the vulgar tongue, should be placed in each parish church."

True: but the art of reading is not, in the present day, the exclusive property of very few persons: and the Bible Society is in fact co-operating with the Lancastrian and other schools, and fairly availing itself of their successful efforts.

34. "Certainly, however, it does seem a most remarkable circumstance, that,—when war is carried on to an unprecedented extent, and with a spirit so peculiarly harsh and unrelenting; at such a crisis a pure philanthropic feeling

bursts out for the purpose of sending Bibles to the Continent."

And most unfeignedly do we deplore the *apparent* inconsistency. Nevertheless, be our *national acts* what they may, we are thankful and rejoice that *individuals* and *voluntary societies* cherish better feelings, and propose to themselves higher aims.

37, 38. Dr. Maltby glances at *the flames which laid a great part of Copenhagen in ashes*, and evidently refers to a right honourable patron of the Bible Society, who was the main instrument of kindling them. In this case the inconsistency of the noble lord is, doubtless, to be lamented. But can the charge be fairly extended to a religious institution of which he happens to be one of the Vice-Presidents? If the fact supply a plausible objection against any one of our religious and charitable societies, it must be against the Society for furnishing Bibles to our Sailors and our Soldiers.

39, &c. The remarks of Dr. Maltby on the subject of foreign missions, are, in general, admirably deserving of attention: and he professes himself unable to discover grounds of policy or liberality, for the invariable exclusion of every dissenter from the society in Bartlett's Buildings. 47, 48.

49, 50. This writer is visibly alarmed lest those who style themselves professors and teachers of *evangelical* religion, gain an increased ascendancy by means of the success of the Bible Society. Such he thinks is the motive of some of them, in giving it their zealous patronage. But, admitting his suspicion to be well founded (and we make the admission only for the sake of the argument),

the union of *all* the clergy in the measures of this society, would effectually prevent it from being converted to the party purposes of any one denomination, whether of churchmen or of dissenters or of both.

We now take our leave of Dr. Maltby, with the view of bestowing some of our time and thoughts on his theological opponent.

Mr. Cunningham possesses, undoubtedly, good intentions, and is a man of lively and ready talents. But his manner of writing is declamatory and diffuse, his reasoning, frequently destitute of precision; nor, like the gentleman on whom he animadverts, is he a proficient in biblical studies. He is not the successful advocate of an excellent cause; and in his defence of it we look in vain for the catholicism which a regard to the constitution and pretensions of the Bible Society ought to have produced. Mr. C. occasionally indulges himself in harsh and bitter insinuations against those who have the misfortune to differ from him in their interpretation of the Scriptures and of the articles of the established church: he seems to be one (the sect, alas! is much too numerous) who will "quarrel with a man that hath a hair more or a hair less on his beard than he has;"* and we are apprehensive that such a champion of the society is ill calculated to remove the fears and suspicions expressed by Dr. Maltby.

3. He asks, "whether Scripture supplies a single passage which makes civilization a prerequisite of piety?" The answer to which question depends on his

* Shakespear.

definition of the terms *piety* and *civilization*. But Mr. C. shall reply to his own inquiry: "it was," says he, (20) "in the Augustan age that the sun of Christianity arose upon the nations." *Scripture* then furnishes us with the best authorities for regarding civilization as a pre-requisite of piety: and it were a libel on the gospel to suppose that it can be effectually preached to men who are in a state of absolute barbarism, and strangers to the cultivation of the mind and to the arts and decencies of social life.

9, 10, 11. We believe, on the principles which we have already laid down, that the sacred volume is designed and calculated for general use. But truth and justice require us to add that some of Mr. C.'s arguments to this effect, are inconsequential. "The Scriptures," says he, "were delivered with great solemnity to man;" a position which, speaking correctly, should be restricted to the Jewish law. Again, he quotes the words of our Saviour, "search the Scriptures," &c. and those of Paul, "all Scripture is given," &c. though both these texts are manifestly limited to the writings of the former covenant.

14. There is no evidence whatever to shew that the closing injunction in the book of the Revelation, was intended to apply to the whole of the Bible. The best of causes will be injured, in the eyes of a certain class of men, when weak reasoning is employed in its vindication.

15, 16. "It is not for those whose powers are defeated and exhausted in the examination of a blade of grass, to hope that they shall comprehend the

mind or dispensations of a Being who surrounds them on all sides, and touches them on every point; that parts of the Scripture, then, are unintelligible, is no ground for their exclusion from the houses of the poor. Religion never proclaimed itself to be free from mysteries. Its base is among us, but its head in the clouds."

Of these propositions the two last are false, and the others beside the purpose. The point here at issue between Dr. Maltby and Mr. Cunningham, is not whether religion itself be comprehensible or incomprehensible, but in what degree the writings which are the records of Revelation, can be intelligible to the poor? In the nature and in the providential dispensations of the Supreme Being, there is, no doubt, much which cannot be searched out. Revelation, however, so far as it is *revelation*, cannot be obscure: as well might it be asserted that light is darkness, and darkness, light. Nor does Dr. Maltby deny that the Christian revelation may be understood even by the unlearned readers of the sacred volume: all which he maintains, is, that the design of the Gospel may be taught them without the necessity of putting *the whole* of that volume into every man's hands.

17. Mr. C. gives the following description of Christianity:

"Its night falls, and its sun rises, alike upon the whole mass of society."

In what school then has this gentleman been learning Christ, who says of himself, "I am *the light* of the world?" That there are mysteries in natural religion we know: in Christianity there are none. The scriptural meaning of the word *mystery* our author totally overlooks.

30. "Although Christianity never

made such a gigantic, nominal and geographical progress as when it mounted the throne of the empire, it is to be remembered that its corruptions kept pace with its aggrandizement. Its period of greatest deterioration commenced when it exchanged for the imperial sceptre its crown of thorns."

This is a memorable concession on the part of a minister of a national hierarchy: we can refer to some similar acknowledgments by writers of the same establishment, who are of yet higher character and rank*.

51. The author notices "the decay of Socinianism," within the last fifty years.

It is much longer since *Socinianism* had any footing in this country: and believing, as we do, that its characteristic tenet and practice are unscriptural, we rejoice in its decay. Let Mr. C. be told, nevertheless, that the number of worshippers of the One God, *the Father*, through one Lord, Jesus Christ, has increased and is increasing through the British Isles; being, indeed, much greater at present than in any former period of our history.

Ib. "The resuscitation" of what he calls "the fundamental doctrines of Christ," he attributes, in a considerable degree, "to plain men, putting plain constructions upon plain passages of the Bible."

From this language he would, however, have refrained had he studied Mr. Locke's inestimable Preface to his Paraphrase on Paul's Epistles. Constructions which we imagine to be *plain*, are often those which we derive from our preconceived and possibly errone-

ous opinions, which sway, insensibly, all our future judgments and conclusions.

49, 50. Dr. Maltby is arraigned for proposing "to substitute for the entire copy of the Scriptures, a volume judiciously selected from *Cappe's Life of Christ*," or, in other words, according to Mr. Cunningham's gloss, "from a *Life of Christ written by a known Socinian*." Thus, Lardner might be styled a *known Socinian*: and, on the same goodly principle, the reading of his *Credibility*, &c. might be forbidden. Were our author acquainted with Mr. Cappe's theological productions, and especially with his Sermons, he would think more favourably and more justly both of this reputed *Socinian* and of his system. When prejudice and bigotry ask, "Can any good thing come out of Nazareth?" the answer of truth and candour is, "Come and see!"

53. In Mr. Cunningham's opinion, "it is one of the paramount advantages of an establishment, and especially of our own, that it preserves a record of its first principles, and perpetuates the lessons of its early fathers." "Its early fathers," indeed, he seems to regard with an almost idolatrous veneration. But need we remind him that it is still matter of doubt, nor least among the learned and judicious clergy, what are the "lessons" of the reformers—whether they speak the language of Arminius or of Calvin? Articles and creeds therefore are not the bulwarks of the real union of the church; there being nearly as striking a diversity, nay, opposition of sentiment concerning their meaning as there is in our seve-

* Lowth's *Visit. Serm.* 2d. Ed. 10, 11. and *Jenyns's Disquis.* 62, 65.

ral interpretations of the scriptures.

It highly imports the honour and interest of the ecclesiastical establishment not to afford any pretext for the common people imagining it to be the doctrine of its rulers that its existence will be endangered, in proportion as the Bible is circulated without the accompaniment of the Prayer-book. There was a certain Pope who accused *Fulgentio* of "standing too much upon scripture," which is a book, subjoined the holy Father, that if any man will keep close to, he will quite ruin the Catholic faith.* But in a Protestant country we cannot stand too much upon scripture, and he who judiciously reads the whole of it, is most likely to gain a correct knowledge of revelation. On this ground, we shall continue to recommend with earnestness the British and Foreign Bible Society. We shall further recommend it because its very existence recognizes the grand principle of our separation from papal Rome, and is calculated to be a bond of love and concord among all who bow to the authority of Jesus, as Lord and Christ. In this view of the institution, we have often represented it to ourselves as a structure of no small magnitude and elevation, jointly erected by Christians, in testimony of their common veneration and gratitude for the lively oracles of heaven. On the base of this votive pillar we have

* *Father Paul's Letters*, p. 112. Edit. Lond. 1693.

imagined that we saw emblems of the different bodies of religious professors who have contributed to raise it, and on its top a tablet holding forth "the words of life," and inscribed with the motto, *Unto God, through Jesus Christ, be all the glory!* N.

ART. IV. *Prejudice and Misrepresentation detected and exposed; including a Defence of Modern Unitarians, and Reasons for not being a Trinitarian. In a series of Letters to Mr. J. Freeston, occasioned by his "Enquiry, &c."* By R. Wright. 12mo. pp. 52. Wisbeach, printed: sold by David Eaton, London. 1812.

The reader who recollects Mr. Freeston's notable reasons for not being a "Socinian," (see the present Vol. p. 518—522) may think so weak an assailant was unworthy of an opponent; but an unanswered publication is soon pronounced *unanswerable*, and all discussion helps the cause of truth; we therefore thank Mr. Wright for this new "work of faith," and cordially recommend it to the public. In his answer to Mr. Freeston, we see sense opposed to folly, manliness to cant, and candour to bigotry; he has "overcome evil with good;" and his little pamphlet contains general statements and arguments which will be intelligible and instructive when Mr. Freeston's ill-advised attack upon the Unitarians shall be no longer remembered.

OBITUARY.

Rev. Job David.

Died, Sunday, October 11, 1812, at Swansea, South Wales, the Rev, JOB DAVID, in the 66th year of his age. He was born at Newton Nottage in Glamorganshire, in the memorable year of 1746, when the decisive battle of Culloden, by putting an end to the rebellion in Scotland, prevented the return of arbitrary power and religious persecution to this happy land. His Father was a Baptist minister, and had the superintendence of a church at Pennysfai, in the vicinity of Bridgend. The son being of a serious turn, and discovering a love of knowledge as he grew up, turned his attention towards the Christian ministry. Indeed on the Sunday previous to his dissolution, the father sent the son to inform the church that he could not, through extreme illness, be with them, begging him to supply his place, by reading and prayer, in the best manner he was able. They, however, put him into the pulpit, where he conducted himself to their satisfaction. Upon his return home and informing his father what had been done, the good man replied with heart-felt pleasure,—“The Lord help you to adorn the pulpit and to be useful there!” Like Jacob, having blessed his son, he soon after expired, on the 23d of October, 1786, in the 59th year of his age; his name and character are, even to the present day, highly spoken of, in that part of the principality.

The son having been sometime before baptized and commenced preacher, in the manner already stated, he was sent, in 1766, to the Baptist Academy at Bristol, under the care of Messrs. Hugh and Caleb Evans, both of whom were then in the zenith of their reputation. Here he remained till 1771, and afterwards went back to Wales, officiating at Pennysfai with great acceptance. But Providence opened a wider sphere of usefulness for this promising young man:—he was invited to Frome, in Somersetshire, to succeed the worthy *Mr. Sedgfield*, who was laid aside, by growing infirmities, from the services of the ministry. Here he was ordained, October 7, 1773, when the charge was delivered by the venerable *Daniel Turner*, of Abingdon, from 2 Tim. 4, 5. *Make full proof of thy ministry*, and the sermon to the people was preached by his late tutor, Dr. Caleb Evans, from 3 John, i. 11. *Beloved, follow not that which is evil, but that which is good:—he that doeth good is of God, but he that doeth evil hath not seen God.* These Discourses were printed, and the charge contains this excellent passage;—“Remember, Sir, it is of the utmost consequence that it be THE WORD which you preach,—the *pure unadulterated gospel of Christ*,—you find it in your BIBLE, and not the inventions of men, and the mere nostrums of a party!” This advice is well worthy the consideration of all young men who are entering upon

the important duties of the Christian ministry.

Being thus comfortably settled, he in 1774, married the eldest daughter of Mr. John Allen, a reputable tradesman of that town, by whom he had several children, two of whom alone remain, who affectionately cherish his memory. This lady dying in 1794, he, in 1798, married the amiable and truly respectable widow of the late *Richard Wilson, Esq.* who still survives. This connection contributed, in no small degree, to render the declining years of this good man comfortable and happy. At *her* desire, the writer has drawn up this imperfect tribute of respect. Indeed all who knew the deceased, and especially those who knew him *most* intimately will revere his memory.

At Frome Mr. D. continued for *thirty* years, discharging the duties of the pastoral office, with exemplary zeal and assiduity. The author of this narrative was in 1787 upon the close of his studies at the Bristol Academy sent to supply this church, whilst Mr. D. was visiting his relations in Wales. Staying at Frome for several weeks, he witnessed with high gratification the harmony which subsisted between the pastor and his flock. No minister was more comfortably settled;—the people were intelligent and kind, and the labours of the Sabbath were crowned with success. In 1803, however, he thought fit to accept an invitation to Taunton, where he succeeded Dr. Joshua Toulmin, who had removed to Birmingham. Five years he continued in this respectable situation. But the cruel disorder of the *stone* had by this time grievously undermined

his constitution. Sea-bathing was recommended by the faculty, as the best alleviation of his complaint. He accordingly, towards the close of the year 1809, retired with his family, to Swansea, which is not very distant from the place of his nativity. He received benefit from bathing, and as his disorder incapacitated him from travelling by land, he indulged himself in little aquatic excursions which were of service to him. No longer back than July last, the writer of these lines visited him as an *old* and *valued friend*, and he now recollects with a mournful pleasure how he accompanied him across the beautiful Bay of Swansea, wandered along with him over the adjacent eminences, to contemplate the beauties of the Bristol Channel, and after having cheerfully dined together in the open air, returned, when the shades of the evening of one of the longest and finest summer days were closing around them! He had not seen him for *twelve* years, and few persons had undergone less alteration. Being of a large and robust make, he bade fair for another *ten* years added to his life. But, alas! the period was hastening when palliatives would be of no further avail; in less three months after, a severe illness seized him, brought on by his original complaint, and he at length expired, without a struggle or a groan! Though he had suffered much, no murmur escaped his lips. He expressed the devoutest resignation. With a composed mind and a humble spirit he met the awful realities of the eternal world. The *free unpurchased* love of God in the redemption of the human race, by his Son Jesus Christ, had been

the uniform and constant theme of his ministry, and this love alone was the basis of his *good hope through grace*, with respect to a blessed immortality!

On the following Thursday he was interred at Pennysai in a vault belonging to the family, when a large concourse of mourning relatives and friends attended on the occasion. Sixty couple on horseback were present from the adjoining counties of the principality. The Rev. Thomas Jenkins, of Swansea, and the Rev. John Edwards, minister of the place, addressed the people in the ancient British language, whilst the Rev. Evan Lloyd, of Wick, delivered an affecting oration at the interment of the body in the adjacent cemetery:—

O! when shall spring visit the mouldering urn?

O! when shall it dawn on the night of the grave?

At Swansea, on the succeeding Sabbath, *two* funeral sermons were preached, the one in Welsh by the Rev. T. Jenkins, with whom the deceased was in communion, and for whom he frequently officiated,—the other, by the Rev. Richard Evans, in English, at the Presbyterian meeting-house. Indeed these gentlemen (as well as the Rev. Mr. Howell, the Presbyterian minister, then absent on a journey) were intimately acquainted with the deceased, knew his worth, and lament the loss which has been sustained throughout the circle in which he moved. To his poorer Welsh brethren, his counsel was freely given, whilst his purse was open, and his house became the abode of hospitality.—

Some few publications proceeded from Mr. D's. pen which did

him credit and excited, at the time, considerable attention. These were, 1, A *Letter* on the use of *Scriptural Doxologies*, addressed to the ministers of the Western Association of Particular Baptists, and which occasioned a controversy between him and the late Dr. Caleb Evans, who had ordained him. It is a curious trait of the present state of the religious world, that a close adherence to *scriptural* doxologies, should subject a minister, however otherwise intelligent and pious, to the suspicion of heresy. 2, A *Sermon*, preached before the Unitarian Society in the West of England, in which were stated his own views of the Christian religion, with freedom and liberality. And yet, this avowal exposed him to abuse, and even attempts were made, by some bigots, to destroy his comfort and usefulness. So unhappily estranged are the minds of certain persons, from the mild, candid and tolerant spirit of Christianity. 3, An *Assembly Letter*, on the Evidences of Christianity, drawn up at the desire of the General Baptists, when met at their Annual General Assembly, in Worship Street, a practice which has been observed by them for upwards of a century. The subject was thought to be particularly useful to the rising generation, and at a period when a certain character, of political notoriety, was endeavouring to turn the sacred writings into contempt. The task assigned Mr. D. was executed with neatness and a comprehensive brevity. 4, A *Reply to Dr. Priestley*, on the subject of Infant Baptism, in which he has ably shewn that positive institutions are founded solely upon the will of

the Christian lawgiver, and that a knowledge of this will, respecting both the mode and subject of baptism, must be sought for *alone* in the New Testament. The immersion of adults on the confession of their faith in the Messiahship of Christ, was the incontestible practice of the original propagators of Christianity. 5, *A Letter to Dr. Thomas Coke*, of the Wesleyan connection, on his extreme narrowness and bigotry. This merited castigation was inflicted with a judicious severity. To anathematize others for mere opinions, conscientiously and candidly maintained, has been on the one hand, *the besetting sin*, and on the other hand the bane and disgrace of the Christian world!

These were his principal pieces, nor will it be denied that they discover a degree of good sense and a liberality of disposition, honourable to the Christian minister. Whatsoever may be thought of the system he had advocated, it is impossible not to admire his inculcation of the use of reason, in matters of religion; his condemnation of human creeds, when set up, like the cruel bed of Procrustes, as a standard for others; and, especially his powerful appeal to the Scriptures, as the only rule of faith, the alone regulator of practice. Apprised of the corrupt channel of the Romish Church, through which the Christian religion has come down to these latter times, he was led to examine with freedom whatever was proposed to his attention. Implicit faith was his abhorrence. As a Protestant, and particularly a Protestant Dissenter, he acted with the utmost consistency. According to the Apostolic injunction, *HE tried all things, but he held fast that which*

was good. In this inquisitive age, happy is the man who guarding against the revieries of enthusiasm and the follies of superstition, shews himself, at the same time, desirous of preserving his mind from the pestiferous dominion of scepticism and of infidelity.

Though Mr. D. was, in the strictest sense of the word, an *Unitarian*, yet he entertained an aversion to the doctrines of necessity and of universal restoration. The doctrine of necessity was, in his opinion, inimical to the important distinctions of virtue and of vice, by annihilating moral agency. But it should be remembered, that it has been defended, by men of the first talents and character in the religious world! With respect to universal restoration, his chief objection was, that there is not sufficient evidence for its truth, in the New Testament. Indeed, he espoused the system of the destruction of the impenitently wicked. The doctrine of Universal restoration, however, has been elaborately advocated by Divines of the Church of England, particularly Bishop Newton, who wrote so well on the Prophecies, and also, by some eminent ministers among the Protestant Dissenters. Every good man must wish it to be true, and the ascertainment of the fact, in a future state, must sublimiate and augment the happiness of heaven. Most consolatory to the benevolent heart, and most honourable to the perfections of the Supreme Being, are such views of the Divine Government.*

* A small volume on the Doctrine of *Universal Restoration*, is expected soon to appear from the pen of the amiable and learned Dr. John Estlin, of Bristol.

When Lord Sidmouth's Bill was pending in the House of Lords, Mr. D. was chosen to be chairman of the Committee at Swansea, whose province it was to watch its progress and termination. In this official situation he gave universal satisfaction. Nor was there any individual of any religious persuasion that partook more sincerely of the joy which the rejection of the Bill occasioned throughout the whole kingdom. Indeed he was at all times the enlightened and ardent friend of civil and religious liberty. He was apprized that the sacred cause of freedom is interwoven with the diffusion, and involves the ultimate triumphs, of primitive Christianity.

To sum up the private character of the deceased in a few words; of him may be said what was applied to a plain and honest divine of the last century: "The benefactor, the master, the friend, the husband, and above all *the Christian*, was displayed in the discharge of those *social* duties which, with the mixture of human frailty, adorn and endear our nature. His piety was always cheerful, nor was his temper discomposed by those common infirmities which are often attendant on old age and a state of retirement."

E.

Islington, Nov. 21, 1812.

M. Le Courbe.

On the 20th October, was buried at Leek, *M. LE COURBE*, a

French naval officer, who was on parole at that place. About ten days previous to his decease, he was out beyond the hour when prisoners ought to return to their lodgings, and on this account the boys collected about, and pelted him with stones. His behaviour on this occasion made one of his brother officers observe, "that he was soft—that he would faint at the sight of his own blood." *Le Courbe* gave him the lie; the other struck him, and the consequence was a challenge. Each party had his second; but as they could only procure one pistol, they cast lots who should have the first fire! It fell on *Le Courbe*. Ten yards was the distance measured out by the seconds. *Le Courbe* fired, and his ball went through both the thighs of his antagonist, who fell on the ground, declaring that as *Le Courbe* had now got satisfaction, he should not take his chance. The seconds however, insisted on his firing, and, helping him up, and supporting him, he, in this shocking situation (the blood streaming from his wounds) took his fire, and his ball went through *Le Courbe's* neck. *Le Courbe* died on the 17th of October, and on the 20th a Coroner's inquest was held on the body, and, strange as it may appear, the jury brought in their verdict—"Died by the visitation of God!"—The officer who was wounded in the thighs is recovering.

The Examiner, Nov. 8, 1812.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

As the time approaches for the discussion of the Catholic question, the efforts of the contending parties increase; and as it is evident that the cause of liberality has gained ground by the last vote of the House of Commons, it becomes necessary for the friends of religious intolerance to exert themselves. The two places in England on which they mostly depend for support, are the universities; and of them, Oxford is that on which the greatest reliance can be placed. The real weight that belongs to these two places is not generally known; but it is far more considerable than several of the public papers allow it to be, though they have lost much of their ancient influence, and are far from being guides of public opinion.

The grounds of their influence are to be sought for in the connection that subsists between the members of the two houses of the legislature, and those of the senates of the two universities. Of the House of Commons several are fellows of colleges, many have their names on the college boards and continue members of the senate, thus keeping up a constant connection with the university; and of the remainder a great majority probably have been educated at the universities. Hence, in any question in which the universities are concerned, or think themselves concerned, they can make greater and stronger applications to the members of each house than any other body of men in the kingdom; and if they have public opinion on their side, their influence would be such, that, connected with the episcopal bench, as most assuredly it would be, a minister, however powerful, would not willingly encounter it. On this account their proceedings assume a higher degree of importance; and indeed from them may be formed a better opinion of the progress of religious freedom or intolerance, than from the resolutions of any county, city, or borough.

There is a material difference between the two universities. At Oxford prevails an absurdity, if we ought not to stigmatize it with the term of abominable wickedness, that of insisting upon every young man's subscribing, previous to his admission, to that farago of nonsense, called the thirty-nine articles. Thus, before he is capable of forming a judgment on points which have exercised the talents of the profoundest thinkers, he is obliged to declare his belief of them. At Cambridge such a subscription is not required, nor is any religious test laid down, unless the student takes a degree, when he is obliged to subscribe previously to the taking of his first degree, that he is, *bona fide*, a member of the church of England; and if he proceeds to the higher degrees, his access to them is through a subscription to the thirty-nine articles. At Oxford, therefore, none but members of the established sect can be members of any college. Cambridge is open to all sects; and the sons of dissenters of wealth frequently go thither, to the no small advantage of the established sect; as very few frequent the meeting-house, after they have gone through the discipline of the university.

From this view of the subject, it will be seen that the catholic question comes before judges, on the minds of the majority of whom very strong impressions have been made in favour of the established sect; for if the question of intolerance is carried in the two universities, we may be sure that their decisions, united with the influence of early habits and associations, will make a deep impression on those who have been educated in these seminaries. It is of importance, however, to a cause, that the opinion of the universities should be so decisive, that full weight may be given to their influence; otherwise a discussion may arise which will be unfavourable to their wishes. This, we are happy to

say, has been the case in the present instance, and is a presage of a better mode of thinking in the higher classes of the sectarians established by law.

A petition against the Catholics was brought forward first in the university of Oxford, and it was carried by a very considerable majority. Eighty votes against, and one hundred and seventy for it. Great as the majority is against the Catholics, there is room for consolation; for it is a great thing that there should be found in Oxford eighty members of convocation to advocate the cause of religious freedom. This number, in every succeeding trial, is likely to increase. At Cambridge, the opponents of the Catholics were not so successful, though they carried their point with a considerable majority. On taking the votes in the senate-house, there were, for the petition, one hundred and four; against it, seventy-eight. If, therefore, we take this vote as a tolerable test of the opinion of the whole body, three-sevenths of the university of Cambridge are for, and four-sevenths against the extension of religious liberty; but we are inclined to believe that if the whole body were polled, the proportion would be more in favour of religious liberty, and that the balance would at least incline in its favour. In Oxford only twenty-four seventy-fifths of the body, are in this manner to be estimated friendly to religious freedom; and if the whole body were polled, one third only of it would at the utmost be in its favour. So great is the difference between the two universities.

But though the question has been thus carried in favour of the established sect, it does by no means feel satisfied in the decision. It is an alarming prospect, that so many should stand forward as advocates for religious freedom; and though the point will not be carried in the present sessions, yet, as in the discussion on the slave trade, it is gaining ground, and we should not be surprised if, before the dissolution of the present parliament, the question should be carried in its favour. The friends of religious liberty must not be discouraged. Every discussion adds to its numbers, and as the established sect is diminishing every day in its influence, we entertain hopes that the two univer-

sities will become, in no long time, what they ought to be, universities of the kingdom, not seminaries of a sect, and that of a sect which bears so small a proportion to the other sects. It may boast of its weight and influence with the rich, the noble, and the powerful; yet its influence in the community at large is daily diminishing, and will, ere long, be annihilated. The universities may feel, and properly feel, the necessity of the interference of the legislature; and the great point will be to leave its fellowships open to all sects, not confining them, as at present too many are, to the established clergy, who are far from being the proper persons for the education of youth: but whilst they retain the advantage of succession to livings, it should not be compulsory on any to profess particular tenets, to become members of the convocation or senate, much less to enter into what is called holy orders, to obtain any dignity or emolument in the universities.

The Catholic question engages more attention, than that on the reform of parliament; which, however, has been forced upon the public by the opinions advanced by candidates for seats in parliament. It is singular that representatives of large cities and counties have distinguished themselves as hostile to the measure: and if any have agreed that some reform is necessary, they are particularly wary against any species of reform that ever has been or can be proposed. Mr. Thornton, the member for Southwark, has met just and deserved chastisement from Sir F. Burdett, for the flippancy with which he treated the question at an election dinner: and Mr. Fawkes, a country gentleman of Yorkshire, who was once member for the county, in a more elaborate letter, confuted the notions advanced on this subject by Lord Milton. It is not likely to be well entertained in the present House of Commons; and the advocates for the measure, as well as its opponents, are apt in arguing the point to state as facts what may well be doubted. The question indeed lies in a narrow compass: for though there was a time, and that a considerable period from the Conquest, when no such body as the House of Commons existed, yet it cannot be doubted that in the formation of such a body, it was never intended

that representatives should belong to places without an inhabitant; or that a few private persons should find a benefit in depopulating a borough. The present state of the House of Commons is at war with its name. At no time has there been a complete representation of the people; but in former times there was a spirit in the lower boroughs which is now extinguished; and none were reduced to such an abject state of dependence or paucity of numbers, as is the case with too many of the present boroughs. The evil is now glaring as the sun at noon-day, and being acknowledged, if it is not remedied, the greatest injury may be expected to the state. It is not possible, in the nature of things, that such a state can exist, without defeating the very end for which a House of Commons was formed. The innovations of time, when not stopped by the hand of reason, lead to destruction: and when it is the interest of the greater part of the peerage and the people at large, that a reform should take place, it may excite wonder that it can be prevented. But surprise is abated, when we consider how much may be done by a few powerful persons leagued together in one enterprise; and that the apparent contentions in the House of Commons do not lead to any change in the present system; since the contending parties are equally desirous, whether in place or not, to obtain as much power as they can get by the system of a borough-mongering oligarchy. Sir Francis Burdett looks the evil full in the face; and having none of the ends in view of the other parties, cannot expect many to co-operate with him in a design which is exclusively for the public good, and without the prospect of a job to any individual.

The elections in Ireland have been much contested, and with less bitterness between Papists and Protestants than has ever been known. Upon the whole, the ministry have been gainers, though it is expected not to a considerable degree, and there is sufficient to make a respectable opposition, in which Mr. Canning may probably be reckoned for a little time, that is, till he becomes the minister. Amidst their contests we could wish one subject to engage their attention, that is, the security of the people walking the

streets in London: for the streets have been infested by such gangs as make it doubtful whether we have a police, and are to be esteemed a civilized nation. The old law of Alfred would soon put a stop to such practices, if we may believe the reformation he made in a very short time in the state of the country. If the members of the lords and commons houses went more on foot in the metropolis, and a few of them experienced the bustlings to which others have been subjected, the disorders would be remedied.

Before this reaches our readers, the parliament will have been opened by a speech, it is said, to be delivered by the Prince Regent himself, but the auspices of its opening are doubtful. One of the first things brought before the houses would naturally be their thanks to the victorious army at Salamanca, but subsequent events have very much depressed the expectations which it was calculated to excite. Spain was roused by that battle, and the French were every where in confusion. Madrid fell into the power of the Cortez, and its authority was exercised in a manner, which, from want of sufficiently authorised details, we are not able to describe. The defeated army of Marmont had fled with great precipitation into the north. The guerillas were every where in action, and the papers were filled with their triumphant exploits. But the triumph did not last long; the jests made on the intrusive king, as he was called by the authorities at Madrid, were to be soon retorted on those who indulged in them, and a new scene was displayed which threatens a long continuance of the war in the peninsula.

In pursuing the remains of Marmont's army, Lord Wellington, who had already lost some time by his march to Madrid, was stopped at Burgos. The city he took with great ease; but the castle disdained to surrender, and a siege took place in which great skill and bravery were displayed on both sides. Dreadful explosions from mines made wide breaches in the works of the castle; but the troops of the allied armies were constantly repulsed from the walls, and the besieged even made some successful sallies. This delay was very favourable to the French, who recovered from their pa-

nic, collected all their troops together in the north, and were strengthened by reinforcements from France. Just at the time when the allied army had reason to expect the fall of the castle at Burgos, the beaten army advanced towards the place, and the English general was compelled to give orders for his forces to retreat. The French commander of the castle was hailed by his countrymen in the most flattering terms, and carried in triumph at the head of the returned army through the streets of Burgos. The allies slowly retraced their steps, falling back upon their depots, and expecting to be joined by a great body of men, which might enable them in their turn to face the enemy again, and to drive him into his former retreat.

But difficulties present themselves from another quarter. In consequence of the march of the northern army, the allies found it necessary to evacuate Madrid, and the French armies of the south and east shewed a disposition to advance. They took possession again of Madrid and of the ruins of the Buen Retiro, which had been destroyed by the last possessor; and we may easily imagine in what state the city must now be, after the short-lived government of those, who might term two-thirds of the inhabitants rebels. Lord Wellington's situation is thus rendered extremely critical; as the hazarding of a battle with the northern army might incapacitate him for meeting those who will now press upon him from the east. His way is open to Portugal, and there in his strong posts around Lisbon, he may again deride all the attempts of the French, but Spain must be left at their mercy.

Gloomy as is the state of affairs in Spain, the French have great drawbacks on their exultation; for their emperor has evacuated Moscow, and is on his retreat from the numerous hordes of Russians and Cossacks, which are attacking him in every direction. The autocrat is in the highest spirit; he has issued a proclamation, in which he states in decisive terms the late advantages over the French, and treats with supreme contempt the attack upon his dominions. For the insult offered to him, he says, "policy and justice alike demand a terrible punishment. The history of

this daring must not be told without the terrible catastrophe by which it was attended." The subject is then exhorted to use every possible means for the destruction of the enemy, and assured that if with the shattered remains of an army, he should regain the frontiers of Poland, "harrassed, exhausted, and defeated, he will be for ever rendered incapable of renewing his presumptuous attempt."

A short time will acquaint us with the real state of the great conqueror, whose situation appears to be critical in the extreme. The king of Naples has been defeated in a pitched battle, in which he lost thirty-eight pieces of cannon and all his baggage; but his loss in men did not amount, according to the Russian account, to a ninth part of his army. Where Buonaparte is does not appear from any account, and various rumours are spread relative to him. His energies will now be tried to the utmost; and should he make his retreat into Poland, it will be an exploit that will distinguish him as a general as much as his greatest victories. We must wait however for the French account before we speak too decisively on this subject. It is certain that he has been baffled in his scheme to march a portion of his troops by the shores of the Baltic to Petersburg. They are compelled to retire into Lithuania, and this murderous campaign may be completed with more of death and horrors than has been known in the same short period of time in the history of mankind.

A conspiracy at Paris might have added to the difficulties of Buonaparte, but the actors in it were seized on the instant of its breaking out, and suffered the usual penalties for such an attempt. He is likely, if he succeeds in maintaining his ground in Poland, to have the support of one king, from real policy, for Denmark is fearful that the new alliance between England, Russia and Sweden may be fatal to its interests. Indeed, if it succeeds, he may dread another attack upon his capital! but then it will be burned by enemies, not by friends. These strange confederacies formed and broken by miserable expedients, do not argue much good to any party; and depressed as are the affairs of France in the north, the triumph of her enemies is not yet complete.

America does not add much to the

former accounts. The most melancholy part of the history is that the war has occasioned the embodying of the savages against the United States, and thus many grievous wounds will be inflicted on suffering humanity. This will increase the irritation and inculcate the necessity of destroying the influence of Great Britain on the American continent. We dread, therefore, a continuance of the pernicious war, into which, from the passions of foolish men, the two nations have been plunged. The capture of one American army seems to have stopped the progress of the other, which still threatens Upper Canada: but the Canadians, invigorated by the late success, and prepared in every quarter, are likely to make not only a vigorous resistance, but reprisals by entering the country of their enemies.

Spanish America affords no prospect of union with the mother country. Mexico, that is the city, continues to be what is called loyal, but the province is of a different opinion, and looks to that independence which will be speedily obtained. The war continues between Monte Video and Buenos Ayres; and the government of the Brasils is quiet.

In perpetually recurring to this beastly state of warfare, now ravaging so great a portion of the world, we have some satisfaction in observing a rising spirit, which has too long lost its influence among those who bear the Christian name, and this is the spirit of peace, the great characteristic of our holy religion. That nations of Christians should be in a state of war for twenty years, is a proof that some, if not all, of them have either never imbibed or have totally lost the spirit of Christianity. A petition is to be presented to parliament, which indicates that there are persons in this country with proper feelings on this subject. It was agreed on at Leicester on the 18th of November, after several resolutions, which commence with the opinions of the meeting, that peace is a blessing earnestly to be desired for our native country and for the world at large: and the petition contains besides these arguments which relate to the political state of the country, others becoming those who know the value of Christ and him crucified, through whom we are saved from the delusions of the world, and particularly from those

gross ones which lead the followers of the beast to delight in war and its horrors.

The petition implores the house to reflect "on the miseries which this continued and wide spread war has inflicted on mankind, a consideration which cannot but afflict every heart not dead to humanity and Christian charity." The petitioners "deplore the dreadful tendency of war to blunt the feelings of humanity, and to deprave the habits and institutions of social life. They regard it as a subject of deep concern, that our youth at an age and in proportions unknown to former times, are ballotted for military services; that our youth of both sexes, in numbers which humanity mourns to behold, are exposed to the pernicious influence of that dissipation and debauchery, which large military establishments never fail to produce. They feel the indelible reproach which a system of perpetual warfare casts on nations, professing our pure and holy faith, and its utter inconsistency with the whole spirit of the gospel: that as to those to whom life and immortality are revealed, they are taught to connect this world with that which is to come, and hence are filled with serious apprehensions, that while the licentious influence of war on publick and on private morals has rendered multitudes less fit to meet their eternal judge, the sword has hurried them to his awful tribunal."

We rejoice to hear that these sentiments are to be conveyed to the bar of the House of Commons; and we intreat every reader to retire within himself, and to meditate deeply upon them. The state of the world must humiliate every man who has a regard for his Christian profession, and it requires the utmost guard upon himself that he may not be led away by the present general distraction of mind to imbibe those sentiments, which are appropriate to the worshippers of the beast. It surely is high time for the real Christians to come forward; but where shall we find those who in the last twenty years have not bowed their knee to the Baal of the times! Repent, O ye nations, again we say unto you repent. Sheathe your murderous swords, and learn to be at peace with each other: for God will assuredly destroy the nations that delight in war.

INTELLIGENCE.

Extracts from the Report of the Unitarian Fund. 1812.

[We have to apologize to the Unitarian Fund for so long delaying to make use of the last Report, entrusted to us by the committee. Considerable part of it, however, has already appeared in this volume, in the missionary journals of Messrs. Wright, &c.; and there are particular reasons why we choose in the case of communications to repose on the patience of the conductors and members of this and similar institutions than on that of strangers. ED.]

The society are acquainted with the name of MR. SAMUEL WEBLEY, to whom they afforded, some years ago, the means of education under the Rev. Daniel Jones, (of Trowbridge,) and whom they have assisted by a yearly exhibition in his present situation, as pastor of the General Baptist Church, at Wedmore, Somersetshire. He apprized the Committee in a letter dated Nov. 15, 1811, that he had relapsed into Trinitarianism: to this letter, the Secretary replied before he had submitted it to the Committee; they were so much satisfied with the reply, that they resolved, with the Secretary's leave, that both the letter and the answer should be inserted into the Report:—there is added Mr. Webley's rejoinder, in justice to that gentleman, who, whatever may be his opinions, cannot be too much esteemed for his integrity and openness and gratitude. [It is at the desire both of the Committee and the General Meeting that the correspondence, not intended, on either side, for the public eye, is here given to our readers.]

LETTER I.

To the Committee of the Unitarian Fund.

Blackford, Nov. 15, 1811.

GENTLEMEN,

The kind attention and benevolence that you have been pleased to manifest to me and our church at Wedmore, for several years past, has been such that I shall never forget, but always speak of with the warmest gratitude: and I very deeply regret that I cannot make you better returns than renewing my sin-

cerest thanks and praying that the Lord (who attributes what is done to his children as done to himself,) will reward you for the same with the choicest of his blessings in this life, and in that to come with an *eternal weight of glory*. I have, however, the painful and unpleasant task before me, of informing you that I cannot in justice and with a good conscience, any longer receive your assistance, or stay in connection with your Society; because I have lately undergone a serious change of mind respecting the person of Christ, and my views now on that head are the reverse of those which you so earnestly contend for;—and you would not, I am persuaded, wish me to preach what I think to be wrong; and, on the other hand, you would not, of course, be willing to support me, while I preach doctrines opposite to those which you believe to be right. My change of sentiment has, in some measure, been effected through some of the doctrines which I found in the books which you sent me yourselves; viz. those where the authors have taken so much pains in denying the miraculous conception of Christ, his pre-existence, and atonement for sin, &c. Finding these points denied and written against by some of the friends of your Fund, I resolved to examine the scriptures with greater attention, than I had before done. I therefore took the New Testament in hand with the intention to read it as if I had never seen it before; earnestly praying to God to guide me with his holy spirit, and at the same time solemnly promised him to follow wherever he and the sacred penmen should lead. The result of which is, I am now firmly persuaded not only of the above truths, but that Christ, respecting his divine nature, is co-equal and co-eternal with his Father, and that his death was designed to be a propitiatory sacrifice for sin. You will not, I trust, my dear Sirs, blame me for this change of sentiment: it has arisen solely from a conviction of the truths I have mentioned, and the operations of the divine Spirit. I am perfectly sure that I have been actuated by no lucrative motive whatever to alter my views,

but, on the other hand, by so doing shall, for all that I know at present, expose myself and family to poverty and want, and incur, I expect, the displeasure of my greatest friends. I need not tell you that my income is small already, and, of course, the giving up your assistance will make it much more so; and as I have not the least prospect of deriving any help from any other source, or any other place to go to, what I shall do I know not, except it is this—the relying on the kind providence of an all-sufficient God. It is, I assure you, with much pain of mind that I break an union which has so affectionately subsisted between us; and were our views congenial with each other's, or could I in justice stay in connection with you, it would be my greatest pleasure to do it. You will not, however, conclude from what I have said, that I have embraced Calvinism. I am still a firm believer in the universality of divine love.

I shall be glad to hear from you at any time, especially in answer to the present lines. May God of his infinite mercy grant that we all may meet in his kingdom above, where we shall all see as with one eye. Tendering my best respects and Christian affection to all, particularly to Mr. Aspland, and praying for the best of blessings always to attend you and your's, I remain, dear Sirs, your much obliged and humble servant,

(SIGNED) SAMUEL WEBLEY.

LETTER II.

*To the Rev. S. Webley, Wedmore,
Hackney, Nov. 20, 1811.*

DEAR SIR,

Your letter to the Committee of the Unitarian Fund, dated the 15th instant, I have read with very mixed emotions of mind; though, I assure you, with no angry or unfriendly sentiments towards yourself. Before I submit the letter to the Committee, I think it right to address a few thoughts to you on the subject of your change of opinions, which I am persuaded you will take in good part and consider with serious attention.

So far, my dear Sir, from blaming you for your manly avowal of your dissent from the principles of the Unitarian Fund, I applaud your integrity and courage. While our Society is intended for the promotion of what we consider the

most glorious, but long lost, truths of the gospel, we are not so inconsistent as to attempt to remove the fetters of reputed orthodoxy from men's minds solely to put on our own chains in their stead. Our object is in part accomplished, if we set the human mind upon inquiry, whether inquiry lead *to us* or *from us*; and you, I conceive, will ever thank us, even if you retain your new and, as I must think, unscriptural and erroneous notions, for having incited you to think for yourself and supplied you with the means of forming a rational judgment upon the gospel.

We shall regret your departure from us, if indeed your conscience shall ultimately compel you to depart, because we entirely approve of your character and conduct, and, from your evident and increasing improvement, entertained great hopes of your usefulness in the cause of pure religion; but we shall assuredly never disesteem you for using the liberty which we are so forward to claim for ourselves, of free inquiry and independent judgment, nor regret the aid which we may have furnished towards your acceptableness and respectability as a religious teacher.

With regard to ourselves, therefore, you may set your mind at rest; but there are higher obligations which you are under to *Truth*, and you are, I am persuaded, solicitous that you may not be negligent of these. As a Christian minister, the New Testament is your sole authority for your faith; but how you reconcile to that sacred volume the opinions to which you declare your conversion, I am utterly at a loss to conceive. I have no expectation that a short letter (such only as I have time to write) will produce any great effect upon your mind; yet, let me ask of you, where in the Christian scriptures you find the *divine nature* of Christ, and, above all, his *co-equality* and *co-eternity* with the Father? You surely know that these terms are not scriptural, that they are merely of human invention, relics of popery; and not only are they not in scripture, but (which challenges your solemn inquiry) no where in scripture can terms be found which are equivalent to them, or which can signify the ideas which they convey. Now when language cannot be found in the Bible to express opinions, the presumption surely is, that the opinions intended by such language are human and not divine.

For my part, I cannot open the scriptures without perceiving the strongest assertions of the humanity of Christ and the unity of God; and how these primary doctrines of revelation can consist with those which you have adopted, it behoves you seriously to consider: the consistency between them, I will venture boldly to say, cannot be made out but with the help of idle fictions of men, which will serve the hypothesis of Transubstantiation as well as that of the Trinity.

With your new sentiments you have, I take for granted, adopted new objects of worship; and can you feel in the worship of "Gods many and Lords many" perfect satisfaction in your own mind that you obey the requirement of the "man Christ Jesus," which demands the absolute and unequivocal worship of the Father, the God and Father of our Lord Jesus Christ? The questions of the miraculous conception and pre-existence of Christ have, I conjecture, first and principally puzzled you; but you ought to know, that however these are answered no way affects the principles of the Unitarian Fund, which are simply the Unity, sole Worship and unpurchased Love of the Universal Father.

You say you are still a believer in the universality of divine love, and yet you avow the strange and unscriptural notion of Christ's being literally "a propitiatory sacrifice for sin," by which you mean, I conclude, that God would not forgive sins without a satisfaction, (where then is forgiveness?) and that he would not have been propitious or kind but for Jesus Christ (what then becomes of his eternal love?). The scheme of the atonement is utterly at war with the gospel declarations of *grace being free*—of mercy being a *gift*, not a *debt*—the spontaneous bounty of heaven, not the result of a contract or bargain. Where, my good Sir, does Jesus Christ represent his death as necessary to enable the Father to pardon his own children? In what other light does he ever place it than that of a testimony to truth and righteousness, an instance of obedience to the will of God and a preparation for a resurrection, the grand example of the merciful design of heaven to raise all mortal men to a state of life and immortality?

I grant the word *sacrifice* is used of the death of Christ, as it is of the almsgivings of the churches, but in the one case as well as the other is, I am persuaded,

after a careful examination, merely figurative. A *vicarious* or *substitutive* sacrifice the death of Christ could not be without being wholly dissimilar to the sacrifices of the law, not one of which was of that description; besides that it is in itself absurd and impossible, as well as repugnant to the express declarations of scripture, that one being should *morally* represent another, and that the innocent should be punished for the guilty.

You believe, I presume, that Christ was God, and that the real Christ died to satisfy divine justice; but let me seriously ask, *Did God die?* If he did, welcome Paganism! and let Wedmore, which is memorable in history as the scene of the baptism under the great Alfred of an army of Danes, be again signalized by a return to the heathen mythology. If he did not, then either Christ did not die or Christ who died is not God. You may distinguish between the *natures* of Christ, but where do you learn from scripture that he has more natures than one? You will probably, agreeably to the fashion of the times, allot him *two* natures; but you might just as well, as far as scripture is concerned, ascribe to him two hundred or two hundred thousand. This is an awkward device to get rid of the clear, decisive testimony of the New Testament concerning the *Son of Man*.

Your new theory amounts to nothing at all, if God did not die; if it were a mere man that died, a man is then wholly competent to the work of salvation and the divinity of Christ is useless. "But the union of the divine nature with the human stamped an infinite value upon Christ's suffering." *There was no Union, if the divine nature suffered not when the human was torn in pieces.*

Ah! my friend, there is surely in this system, which you seem inclined to adopt, a forgetfulness, if not a distrust, of the Father of all, of Christ as well as us. Why should not his appointment and approbation of Christ be accounted all-sufficient both for the honour of Jesus and for the efficacy of his mission? It is not enough, then, according to apostolic doctrine, that "God anointed Jesus of Nazareth with the Holy Ghost and with power, and was always with him as he went about doing good!"—You may not, indeed, go all lengths with the believers in the divinity of Christ; but you cannot, in my view, consistently stop short of the horrid nonsense of God Almighty dying, in order to make God Almighty good and kind.

Believe, me, good sir, I do not state these things thus strongly in order to harrass your mind, but merely to warn you of the tendency and consequences of your new faith, of which I would fain persuade myself you are not fully aware. If, indeed, you see all these consequences, and can look at them and the scriptures at the same time, with an undaunted face, I shall admire your courage, whatever I may think of your creed.

You seem to intimate a belief that you have been led in your inquiries by the Holy Spirit; that you have not been guided by an evil spirit I am fully prepared to admit; but I must demur to your statement of divine influences when I see you adopting sentiments so offensive, (as I cannot but deem them) to the clearly revealed will of God. Divine teachings, you know, are claimed by men of almost all sentiments, and claimed most eagerly by the greatest fanatics, by the followers of Joanna Southcott more than by Calvinists, and by them more than by you;—this assumption, therefore, goes no way in a controversy; the only proper question is, what is the doctrine of Jesus? *His word is spirit*; he teaches me that God is One; that he himself is not God but man; and that God is a Father, and always acts a fatherly part towards all his children: and if an angel from heaven were, in spite of these divine teachings, to preach to me the trinity, the deity of Christ, and the incapacity or unwillingness of the Almighty to pardon sin without full satisfaction, I should, as I valued my soul, hold his doctrine accursed.

That the exercises of your mind have been very painful I am well persuaded; the operation of putting out an eye cannot take place without extreme anguish; and will you pardon me for saying that I consider you as having been employed of late in extinguishing the light of your mind. You, no doubt, think you have been on the contrary brought out of darkness. Be it so:—let the scriptures then determine between us; but as we differ about their judgment on the points in controversy, let us refer our cause to the Judge of all the earth, who will do right and make truth manifest; in the mean time, not judging one another, nor claiming any dominion over faith, but helping each other's joy.—You will not, I trust, consider my remarks as

angrily made or harshly enforced; you request to hear from me, and I give you, as a christian friend and brother, my free thoughts. If they are good, treasure them up; if bad, reject them; but at any rate consider them before you determine upon their value.

When you have thought over my letter, give me your answer; in which I shall be obliged to you to state whether the congregation at Wedmore have changed with you, or whether your new opinions will affect the connexion between you? If you have declared your Trinitarian principles to the church, it would perhaps be candid to let them hear this letter.

As to the future, you need not be under anxiety; for, besides the protection of a good Providence, which you have in common with all the children of men, your new creed will make you more popular than you could have been with your old one, and, if not at Wedmore, yet elsewhere, will procure you warm friends and zealous patrons.

My recommendation would scarcely be of service to you with Trinitarians, but if in any thing I can serve you, I shall be happy to testify that notwithstanding your desertion of the faith which I glory in, I am your well-wisher, and Christian friend and brother,

(SIGNED)

ROBERT ASPLAND.

N. B. I intended to write a short letter, but have been insensibly drawn on to this length by the interest which I take in your welfare. Perhaps you will frankly tell me by what steps and with what progress you have arrived at your Trinitarian conclusions.

LETTER III.

*To the Rev. R. Aspland, Hackney.
Blackford, Dec. 9, 1811.*

Reverend and dear Sir,

Your's, of the 20th of last month, came safe to hand the 27th of the same, and has been carefully perused over and over; and I assure you in truth and sincerity there is not a single word in it but what I have not only taken in good part, but considered it as a further instance of your friendship to me; and in a letter that I have since sent to some other minister I have mentioned this, "If I ever find such another friend as you have been to me it will be more than what I now expect."

The chief particulars you expect me to relate in this letter are the steps by which I have arrived at my Trinitarian conclusions? and whether or not our congregation have changed their views with me? In answering the first of these questions, I may perhaps in some measure answer some others contained in your's. The first particular which caused some doubtful apprehensions respecting the truth of my former persuasion was the attributes which I find the inspired writers ascribing to the Lord Jesus. Of course, nothing short of Deity could exist from all eternity; I have therefore concluded that the following passages must denote the proper divinity of Christ. Micah, speaking of his nativity, says that his "goings forth have been from of old, from everlasting." v. 2. St. John observes, that "in the beginning was the word, and the word was God." God himself says, respecting his son, "Thy throne, O God, is for ever and ever." St. Paul also tells us that Jesus Christ is the same yesterday, to-day and for ever," and that "all things both in heaven and earth, were created by him." I have therefore been thinking with myself thus; if nothing was created without Christ, (as John says that it was not) how could he himself be a created being?

Solomon tells us, or at least observes in his prayer, that "God only knows the hearts of all the children of men," (i. Kings, viii. 39); and yet Christ says, that all the churches shall know that I am he that searcheth the reins and the hearts.—Rev. ii. 23. Christ also gives us to understand that he is capable of being in various places at the same time, and that he can pardon the sins of men. Peter observes that he knows all things. These, I have been thinking, are prerogatives that can belong to no person but a divine one. Another particular, by which I was led to embrace my present views, is the names and titles which I perceive the sacred penmen of the scriptures ascribing to Christ; titles, which I can't believe God would ever have suffered any creature to be called by whatever:—such as "the mighty God, the everlasting Father," "God over all," "the true God," "the only wise God, our Saviour."

Another particular, through which I have been inclined to believe the divi-

nity of Christ is this. We are strictly forbidden to worship any other person but God, and yet God himself authorizes all the angels in heaven to worship Christ; and he certainly has been worshipped by various saints upon earth, and that by divine consent and approbation; and the thousands which St. John saw in heaven were all paying divine honours to the lamb that was slain. I can therefore feel my mind perfectly easy and satisfied when I am engaged in the same employment as the glorified saints above are.

Respecting God's dying, I entertain no such idea, but it now appears to me with considerable evidence, that Christ possessed two natures, human and divine,—the former of which suffered and died. If he had not two natures, how could he be both "the root and offspring of David?" How could he be both "the Lord and Son of David?" In one and the same sentence he is said to come of the Jews "as concerning the flesh," and yet is "over all, God blessed for ever." Christ also informed Nicodemus that he was in heaven at the same time that he was talking to him upon earth. At present, I see no possibility of reconciling these passages without admitting the idea of two natures in Christ.

2dly. Respecting the sentiments of our people. We held a church meeting yesterday on the subject, and after I related to them what my own belief was now, (somewhat to my surprise) they all appeared inclined to believe the same, viz. the eternity and equality of the Son with the Father. Whether I shall stay here or not I can't at present say. My income, I know, will not be sufficient to support my family, and probably I may not stay longer than another place offers, where I may be comfortable; but at present I have no prospect of any. You say that my new creed will procure me warm patrons; I wish I may find it so, but I am sure I know not where to look for them at present. I sincerely thank you, my dear sir, for your kind offer in giving me a recommendation; perhaps I may be obliged to you for it another day. Wishing you every blessing, and praying that we may meet each other at God's right hand, where peace, pleasure and unanimity will ever gladden our hearts, I remain, my affectionate Sir,

Your very humble and obliged servant,
(Signed) SAMUEL WEBLEY.

The Committee will only observe upon this occurrence, that the Society have equal reason to be satisfied with their wise and generous exertions, whether the event be conformable or contrary to their wishes; and that, indeed, in the language of the letter just read, "our object is in part accomplished, if we set the human mind upon inquiry, whether inquiry lead to us or from us."

Christian Tract Society.

The fourth Anniversary of the Christian Tract Society was holden, on Wednesday, November the 18th, at the Old London Tavern, Bishopgate Street.—In the meeting for business, Thomas Gibson, Esq. was called to the chair. The Report of the Committee was read by the Secretary, and received with much satisfaction. It began by announcing the growing prosperity of the institution, and the continued approbation with which its publications were received wherever they had been circulated. Several additions were stated to have been made to the list of subscribers during the past year. Means were also mentioned to have been taken to invite farther public support, by making the Society more generally known; and among others, it was stated that the Tracts had been advertised in the public prints, with a short paragraph, "declaratory of the liberal spirit of the Society, as aiming at the diffusion of the moral precepts and practical virtues of the gospel, without interfering with the doctrinal peculiarities of any party or denomination of Christians."

Notice was taken of the valuable assistance which the Committee had received, in the circulation of the Tracts, from the Auxiliary Societies of Sheffield and Exeter, which had been supplied, in the course of the last year, with about 12,000. copies; and they strongly recommended the formation of other Societies of a similar nature, in all populous and manufacturing districts especially, from the success which had in these two cases attended the plan. Besides these, the Tract Societies of Manchester and Birmingham were mentioned, as having distributed considerable numbers of the Society's publications.

The Committee reported, that since the last Anniversary, they had published six new Tracts, of each of which they had printed 5000 copies; that, with one

exception, (The Way to Wealth, by Dr. Franklin,) they were all original compositions, and the productions of ladies who were before literary benefactresses to the Society. Mrs. Mary Hughes was particularly named, as having furnished the manuscript of three of the new numbers. In addition to these new Tracts, amounting in all to 30,000 copies, the Committee reported that they had reprinted five of the former pieces. The total number of copies reprinted was stated to be 20,500, making the whole printed, during the period of their administration, 50,500 copies. In consequence of this accession of new Tracts, the Committee intimated the probability of the speedy completion of another volume. The Report next presented a brief account of the past labours of the Society, from which it appeared that since its commencement, it had printed, in all, 136,500 Tracts, of which the number actually circulated was not less than 90,000.

With respect to its means for future operation, the following statement was made of its funds and property:

	£.	s.	d.
In the Treasurer's hands . . .	18	3	2
Due from the publishers, for books sold last year . . .	96	3	9
Estimated value of the stock on hand	272	9	6
Due to the Society from country agents, &c.	35	4	3
	422	2	6
Due from the Society for printing, &c.	133	2	6
Leaving a balance of . . .	£288	18	2

for the amount of the Society's present property. But it was added that this sum would shortly be increased by the annual subscriptions, which were now falling due. The Report proceeded in connection with its financial affairs to notice the heavy loss the Society had sustained by the death of their late respected Treasurer, James Esdaile, Esq. one of its warmest friends and most liberal supporters; and the appointment by the Committee, of his son, Mr. James Esdaile, to fill the office during the remainder of the term.

The Committee concluded their Report, by congratulating the Society on its past success:—and expressing their confident reliance on the co-operation of the benevolent Parent of mankind in every thing really conducive to the in-

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tellectual and moral improvement of his rational offspring, and to the advancement of his gracious designs in the Christian dispensation, commended their own labours to his blessing, and the Society, in all its future plans and measures, to his countenance, direction and support.

The Report having been received, the thanks of the meeting were voted to the Treasurer, the Secretary, the Committee and Auditors, for their services during the last year; also to Mrs. Mary Hughes and the other ladies who had furnished the new Tracts; to the Auxiliary Societies of Sheffield and Exeter, for their valuable co-operation, and to the Editor of the Monthly Repository, "for his assistance, through the medium of that publication, in promoting the objects of the Society."—The meeting likewise passed a resolution, "that Mrs. Mary Hughes, on account of her eminent services, be admitted an honorary member for life, with the privileges of a life subscriber of ten guineas."

The following gentlemen were chosen into office for the present year:—

JAMES ESDAILE, Esq. Treasurer.

Rev. THOMAS REES, Secretary.

COMMITTEE,

Mr. BELLERBY, Mr. JOSEPH ESDAILE, Mr. FOSTER, Mr. FRENCH, Mr. THOMAS GIBSON, Mr. HALL, Mr. MACKMURDO, Mr. PARKES, Mr. RIXON, Mr. JOHN ROBERTS, Mr. JAMES SILVER.

AUDITORS,

Rev. R. ASPLAND, Mr. J. MONTGOMREY, Mr. J. T. RUTT.

The members and friends of the Society afterwards dined together, in number upwards of one hundred; EBENEZER JOHNSTON, Esq. of Lewes, in the chair. The usual philanthropic sentiments were given from the chair, with suitable explanatory and commendatory remarks. The Rev. Mr. Benson (a clergyman, who became accidentally acquainted with the Society on the day of the meeting), the Rev. Mr. Maurice, late of Lowestoff, the Treasurer, (James Esdaile Esq.) the Secretary, (Rev. T. Rees,) Mr. Wilks, Mr. Hinckley, and other gentlemen, addressed the meeting; the harmony and spirit of which were equal to the experience of any former year. About forty new names were added to the list of subscribers. It gives us great pleasure to record that the Society were forward to acknowledge the little obligations they lie under to this work, of which it will ever be the object, and it is hoped the praise, to encourage the

institution and support of associations for the purpose of promoting truth, virtue and freedom.

Opening of the Unitarian Chapel, Glasgow.

Glasgow, Nov. 19, 1812.

The chapel erected here, for conducting religious worship upon Unitarian principles, was opened on Sunday last: when two very excellent and suitable discourses were delivered, by the Rev. James Yates, to a respectable audience. The subject of discourse for the forenoon was taken from Acts xxiv. 14. The reasons which justified our secession from the Established Church, and Dissenters, were mentioned; the views of Trinitarians impartially discussed and compared with those of Unitarians. The doctrines generally believed by the latter were ably stated: as also the constitution of our society, and the motives which induced us to erect this building. These are a few of the important topics treated of in this discourse, which, at the unanimous request of the society, Mr. Yates has consented to publish. In the afternoon the subject of the discourse was taken from Leviticus xix. 30: when the origin of public worship was stated, the veneration with which we ought to engage in it, and the motives which tend to inspire that sublime, pleasing, devout and grateful homage, which it is the highest honour and greatest happiness of every rational being to yield to his Maker, were impressively enforced by a variety of arguments. At the same time the unprofitable and degrading nature of that servile obedience, which is the offspring of ignorance and superstition was clearly and forcibly pointed out.

The chapel is very neat, and will comfortably accommodate 700 persons. The whole expence of the building is 1700*l*. There has been already subscribed 1000*l*. and the managers hope, that the liberality of those who have it in their power, will enable them to make up the deficiency. The cotton cellar below the chapel is rented at 63*l*. Any money which may be subscribed, is quite secure, and the interest will be regularly paid. Should the sum deficient be advanced by one person, a bond would be given over the whole property. If money could be thus had at five per cent interest, it would prevent the managers from being under the necessity of procuring it on more disadvantageous terms.

THOMAS MUIR, Jun.